# POSITIONS

## VVHERIN THOSE PRIMITIVE CIRCVMSTANCES BE EXAMINED, WHICH ARE NECESSARIE FOR THE TRAINING vp of children, either for skill in their booke, or health in their bodie.

*VVRITTEN by* RICHARD MVLCASTER, *maſter of the ſchoole erected in London anno.* 1561. *in the parish of Saint Laurence Pountneie, by the vvorshipfull companie of the merchaunt tailers of the ſaid citie.*

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# TO THE MOST VERTVOVS LADIE, HIS MOST DEARE, AND ſoueraine princeſſe, Elizabeth by the grace of God Queene of England, Fraunce, and Freland, defendreſſe of the faith &c.

MY booke by the very argument, moſt excellent princeſſe, pretendeth a common good, bycauſe it concerneth the generall traine and bringing vp of youth, both to enrich their minds vvith learning, and to enable their bodies vvith health: and it craues the fauour of ſome ſpeciall countenaunce farre aboue the common, or elſe it can not poſſiblie procure free paſſage. For vvhat a ſimple credit is myne, to perſvvade ſo great a matter? or vvhat force is there in common patronage, to commaunde conceites? I am therefore driuen vpon theſe ſo violent conſiderations, to preſume ſo farre, as to preſent

it, being my firſt trauell, that euer durſt venture vpon the print, vnto your maieſties moſt ſacred handes. For in neede of countenaunce, vvhere beſt abilitie is moſt aſſurance, and knovvne vertue the faireſt vvarrant, vvho is more ſufficient then your excellencie is, either for cunning to commend, or for credit to commaunde? And vvhat reaſon is there more likely to procure the fauour of your maieſties moſt gracious countenaunce, either to commende the vvorke, or to cõmaunde it vvaie, then the honeſt pretence of a generall good, vvherein you cannot be deceiued? For of your accuſtomed care you vvill circumſpectlie conſider, and by your ſingular iudgement, you can skillfully diſcerne, vvhether there be any appearance, that my booke ſhall performe ſo great a good, as it pretendeth to do, before you either praiſe it, or procure it paſſage. In deede it is an argument vvhich craueth conſideration, bycauſe it is the leader to a further conſequence: and all your maieſties time is ſo buſily employed, about many and maine affaires of your eſtate, as I may ſeeme verie iniurious to the common vveale, beſides ſome vvrong offered to your ovvne perſon, to deſire your Maieſtie at this time to reade any

part

part therof, much leſſe the vvhole, the booke it ſelfe being very long, & your Maieſties leaſure being very litle. And yet if it maye pleaſe your moſt excellent Maieſtie of ſome extraordinarie grace tovvardes a moſt obſequious ſubiect in vvay of encoraging his both toilſome and troubleſome labour, to take but ſome taſte of any one title, of ſmalleſt encumbraunce, by the very inſcription, the pavv of a Lion may bevvraie the hole body in me by the prouerbe, in your highneſſe by the propertie, as vvho can beſt iudge, vvhat the Lion is. For the reſt, vvhich neither your Maieſties time can tarie on, neither my boldneſſe dare deſire that you ſhould: other mens report, vvhich ſhall haue time to read, and vvill lend an officious countrieman ſome parte of their leyſure, vvill proue a referendarie, and certifie your highneſſe hovv they finde me appointed. I haue entitled the booke POSITIONS, bycauſe entending to go on further, for the auauncement of learning I thought it good at the firſt, to put dovvne certaine groundes very needefull for my purpoſe, for that they be the common circunſtances, that belong to teaching and are to be reſolued on, eare vve begin to teach. VVherin I craue conſent of my countrey,

to ioyne vvith me in cõceit, if my reaſons proue likely, that therby I may direct my vvhole currant in the reſt, a great deale the better. Novv if it maye ſtand vvith your Maieſties moſt gracious good vvill to beſtovv vpon me the fauourable ſmile of your good liking, to countenance me in this courſe, vvhich as it pretendeth the publike commoditie, ſo it threatneth me vvith extreme paines, all my paine vvill proue pleaſant vnto me, and that good vvhich ſhall come thereby to the common vveale ſhall be moſt iuſtly aſcribed to your Maieſties eſpecial goodneſſe, vvhich encoraged my labour, and commended it to my countrey. VVhich both encoragement to my ſelfe, and commendacion to my countrey, I do nothing doubt but to obtaine at your Maieſties moſt gracious handes, vvhether of your good nature, vvhich hath alvvaye furthered honeſt attemptes: or of your Princely conceit, vvhich is thoroughly bent to the betteringe of your ſtate, conſidering my trauell doth tend that vvay. For the very ende of my vvhole labour (if my ſmall povver can attaine to that, vvhich a great good vvill tovvards this my countrey hath deepely cõceiued) is to helpe to bring the generall teaching in your Maieſties domi-

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nions, to ſome one good and profitable vniformitie, vvhich novv in the middeſt of great varietie doth either hinder much, or profit litle, or at the leaſt nothing ſo much, as it vvere like to do, if it vvere reduced to one certaine fourme. The effecting vvherof pretendeth great honour to your Maieſties perſon, beſides the profit, vvhich your vvhole Realme is to reape therby. That noble Prince king HENRY the eight, your Maieſties moſt renovvned father voucheſafed to bring all Grammers into one fourme, the multitude therof being ſome impediment to ſchoole learning in his happie time, and thereby both purchaſed himſelfe great honour, and procured his ſubiectes a marueilous eaſe. Novv if it ſhall pleaſe your Maieſtie by that Royall example vvhich othervviſe you ſo rarely exceede, to further not onely the helping of that booke to a refining: but alſo the reducing of all other ſchoole bookes to ſome better choice: and all manner of teaching, to ſome redier fourme: can ſo great a good but ſound to your Maieſties moſt endleſſe renovvne, vvhoſe leaſt part gaue ſuch cauſe of honour, to that famous King, your Maieſties father? By theſe fevv vvordes your highneſſe conceiueth my full meaning I am vvell aſſured,

neither do I doubt, but that as you are vvell able to diſcerne it, ſo you vvill very depelie conſider it, & ſee this ſo great a commō good thoroughly ſet on foote. I knovv your Maieſties pacience to be exceeding great in very petie arguments, if not, I ſhould haue bene afraid, to haue troubled you vvith ſo many vvordes, and yet leaſt tediouſneſſe do ſoure euen a ſvveete and ſound matter, I vvill be no bolder. God bleſſe your Maieſtie, and ſend you a long, & an healthfull life, to his greateſt glorie, and your Maieſties moſt laſting honour.

Your Maieſties moſt humble and obedient ſubiect

*Richard Mulcaſter*

AV-

# AVTHOR IPSE AD librum ſuum.

INSITA naturæ noſtræ ſitis illa iuuandi
Ignauum vitæ deſidis odit iter.
Parca cibi, ſaturata fame, deuota labori,
Prodiga nocturni luminis vrget opus.
Quod, ſimul ac lucis patiens fore viderit, edit,
Inde licet multo plena timore gemat.
Pœnitet emiſſam per mille pericula prolem,
Quæ poterat patriæ tuta latere domi.
Iudiciumq; timens alieni pallida iuris
Omine ſpem lædit deteriore ſuam.
Sed ſine ſole nequit viui, prodire neceſſe eſt,
Curaq; quod peperit publica, iura vocant.
Fortunæ credenda ſalus, quam prouida virtus,
Quam patris æterni dextera magna regit.
Sic ſua Neptuno committit vela furenti
Spem ſolam in medijs docta phaſelus aquis.
Sed mihi ſpes maior, cui res cum gẽte Deorum,
Quæ certo dubijs numine rebus adeſt.
Perge igitur, ſortiq; tuæ te crede, parentis
Teſſera parue liber prima future tui.
Et quia, quà perges, hominum liberrima de te
Iudicia in medijs experiere vijs,

Quidnam quiſq; notet, quidnam deſideret in te,
Quo poſſim in reliquis cautior eſſe, refer.
Interea veniam ſupplex vtrique precare,
Nam meus error erat, qui tuus error erit.
Qui neutrius erit, cum, quis ſit, ſenſero, quippe
Nullum in correcto crimine crimen erit.
Ergo tuæ partes, quæ ſint errata, referre:
Emendare, mei cura laboris erit.
Namq; rei nouitas nulli tentata priorum
Hac ipſa, qua tu progrediere, via,
Vtriq; errores multos, lapſusq; minatur,
Quos cum reſciero, num ſupereſſe ſinam?
Cui tam chara mei lectoris amica voluntas,
Vt deleta illi diſplicitura velim.

*R. M.*

THE

# THE ARGVMEMTES HANDLED IN EVERY PARTICVLAR TITLE.

Cap. 1.

*THe entrie to the Positions, conteining the occasiō of this present discourse, and the causes why it was penned in English.*

Cap. 2.

*Wherfore these Positions serue, what they be, and how nrcessarie it was to begin at them.*

Cap. 3.

*Of what force circunstance is in matters of action, and how warily authorities be to be vsed, where the contemplatiue reason receiues the check of the actiue circunstance, if they be not well applyed. Of the alledging of authours.*

Cap. 4.

*What time were best for the childe to begin to learne What matters some of the best writers handle eare they determine this question. Of lettes and libertie, whervnto the parentes are subiect in setting their children to schoole. Of the difference of wittes and bodies in children. That exercise must be ioyned with the booke, as the schooling of the bodie.*

Cap. 5.

*What thinges they be, wherein children are to be trained, eare they passe to the Grammar. That parentes, and maisters ought to examine the naturall abilities in children, whereby they become either fit, or vnfit, to this, or that kinde of life. The three naturall powers in children, Witte to conceiue by, Memorie to retaine by, Discretion to discerne by. That the training vp to good manners, and nurture, doth not belong to the teacher alone, though most to him, next after the parent, whose charge that is most, by cause his commaundement is greatest, ouer his owne childe, and beyond appeale. Of Reading, Writing, Drawing, Musicke by voice, and instrument: and that they be the principall principles, to traine vp the minde in. A generall aunswere to all obiections, which arise against any, or all of these.*

Cap. 6.

*Of exerciſes and training the body. How neceſſarie a thing exerciſe is. What health is, and how it is maintained: what ſickneſſe is, how it commeth, and how it is preuented. What a parte exerciſe playeth in the maintenaunce of health. Of the ſtudent and his health. That all exerciſes though they ſtirre ſome one parte moſt, yet helpe the whole bodie.*

Cap. 7.

*The braunching, order, and methode, kept in this diſcourſe of exerciſes.*

Cap. 8.

*Of exerciſe in generall, and what it is. And that it is Athleticall for games, Martiall for the fielde, Phyſicall for health, preparatiue before, poſtparatiue after the ſtanding exerciſe: ſome within dores, for ſmale whether, ſome without for faire.*

Cap. 9.

*Of the particular exerciſes. Why I do appoint ſo manie, and how to iudge of them, or to deuiſe the like.*

Cap. 10.

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Cap. 11.

*Of lowd ſinging, and in what degree it commeth to be one of the exerciſes.*

Cap. 12.

*Of lowde, and ſoft reading.*

Cap. 13.

*Of much talking and ſilence.*

Cap. 14.

*Of laughing, and weeping. And whether children be to be forced toward vertue and learning.*

Cap. 15.

*Of holding the breath.*

Cap. 16.

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Cap. 17.

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Cap. 19.
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*Of the bodies which are to be exercised.*
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Cap. 34.
*Of the manner of exercising.*
Cap. 35.
*An aduertisement to the training master. Why both the teaching of the minde and the training of the bodie be assigned to the same master. The inconueniences which ensue, where the bodie and the soule be made particular subiectes to seuerall professions. That who so will execute anything well, must of force be fully resolued,*

*in the excellencie of his owne ſubiect. Out of what kinde of writers the exerciſing maiſter maie ſtore himſelfe with cunning. That the firſt groundes would be laide by the cunningeſt workeman. That priuate diſcretion in any executour is of more efficacie, then his skill.*

Cap. 36.

*That both yong boyes, and yong maidens are to be put to learne. Whether all boyes be to be ſet to ſchoole. That to many learned be burdenous: to few to bare: wittes well ſorted ciuill: miſſorted ſeditious. That all may learne to write and reade without daunger. The good of choice, the ill of confuſiō. The childrē which are ſet to learne hauing either rich or poore freindes, what order & choice is to be vſed in admitting either of them to learne. Of the time to chuſe.*

Cap. 37.

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Cap. 38.

*That yong maidens are to be ſet to learning, which is proued by the cuſtome of our countrie, by our duetie towardes them, by their narurall abilitie, and by the worthie effectes of ſuch, as haue bene well trained. The ende whereunto their education ſerueth, which is the cauſe why and how much they learne. Which of them are to learne. When they are to beginne to learne: What and how much they may learne. Of whom and where they ought to be taught.*

Cap. 39.

*Of the training vp of yong gentlemen. Of priuate and publike education*

*education, with their generall goodes and illes. That there is no better way for gentlemen to be trained by in any respect, then the common is being well appointed. Of rich mens children, which be no gentlemen. Of nobilitie in generall. Of gentlemanly exercises. What it is to be a nobleman or a gentleman. That infirmities in noble houses be not to be triumphed ouer. The causes and groundes of nobilitie. Why so many desire to be gentlemen. That gentlemen ought to professe learning, and liberall sciences for many good and honorable effectes. Of traueling into forraine contries, with all the braunches, allowance and disallowance thereof: and that it were to be wished, that gentlemen would professe, to make sciences liberall in vse, which are liberall in name. Of the training vp of a yong prince.*

Cap. 40.

*Of the generall place and time of education. Publike places elementarie, grammaticall, collegiat. Of bourding of children abroad from their parentes howses: and whether that be the best. The vse and commoditie of a large and well situate training place. Obseruations to be kept in the generall time.*

Cap. 41.

*Of teachers and trainers in generall: and that they be either Elementarie, Grammaticall, or Academicall. Of the elementarie teachers abilitie and entertainement: of the grammer maisters abilitie and his entertainement. A meane to haue both excellent teachers and cunning professours in all kindes of learning: by the diuision of colledges according to professions: by sorting like yeares into the same rowmes: by bettering the studentes allowance and liuing: by prouiding and maintaning notable well learned readers. That for bringing learning forward in her right and best course, there would be seuen ordinarie ascending colledges for tounges, for mathematikes, for philosophie, for teachers, for physicians, for lawyers, for diuines. And that the generall studie of law, would be but one studie. Euery of these pointes with his particular proufes sufficient for a position. Of the admission of teachers.*

Cap. 42.

*How long the childe is to continew in the elementarie, ear he passe to the toungues and grammer. The incurable infirmities which posting hast maketh in the whole course of studie. How necessarie a thinge sufficient time is for a scholer.*

Cap. 43.

*How to cut of moſt inconueniences wherewith ſchooles and ſcholers, maſters and parentes be in our ſchooling now moſt troubled: whereof there be too meanes, vniformitie in teaching and publishing of ſchoole orders. That vniformitie in teaching hath for companions diſpatch in learning and ſparing of expenſes. Of the abbridging of the number of bookes. Of curteſie and correction. Of ſchoole faultes. Of friendlines betwene parentes and maiſters.*

Cap. 44.

*That conference betwene thoſe which haue intereſt in children. Certaintie of direction in places where children vſe moſt: and Conſtancie in well keeping that, which is certainely appointed, be the moſt profitable circumſtances both for vertuous mannering and cunning ſchooling.*

Cap. 45.

*The peroration, wherein the ſumme of the whole booke is recapitulated and proofes vſed, that this enterpriſe was firſt to be begon by Poſitions, and that theſe be the moſt proper to this purpoſe. A requeſt concerning the well taking of that which is ſo well ment.*

POSITI-

T. V.

# POSITIONS CONCERNING THE TRAINING VP OF CHILDREN.

## *First Chapter.*

### *THE ENTRIE TO THE POSITIONS, conteining the occaſion of this preſent diſcourſe, and the cauſes why it was penned in Engliſh.*

WHOSOEVER ſhall conſider with any iudgement the maner of training vp children, which we vſe generally within this Realme cannot but wiſh, that the thing were bettered, as I my ſelfe do: though I do not thinke it good here to diſplaie the particular defectes, bycauſe I am in hope to ſee them healed, without any ſo ſharp a reherſall, (for the error being once graunted and well knowen ſtraight » way craueth helpe without aggrauation, and that way in helping muſt needes be moſt gracious, which the partie helped » confeſſeth leaſt greiuouſe.) If I ſhould diſcouer all thoſe inconueniences, wherby parentes and maiſters, teachers and learners, do but enterchaunge diſpleaſures, if I ſhould rip vp thoſe difficulties, wherby the traine it ſelfe, and bringing vp of children is maruellouſly empeached, I might reuiue great gaules, & euen therby worſe remedie the greifes. And though I remedied thē yet the partie paciēt might beare in minde, how churliſhly he was cured, and though he payed well for the hea-

ling, yet be ill apayd for the handling. Wherfore in helping thinges, that be amiſſe I do take that to be the aduiſedeſt way, which ſaueth the man, and ſowreth not the meane. If without quoting the quarrelles, I ſet down that right, whervnto I am led, vpon reaſonable grounds, that it is both the beſt, and moſt within compaſſe, the wrong by compariſon is furthwith bewraied, and the chek giuen without anie chiding.

The occaſion of this diſcourſe.

I haue taught in publike without interrupting my courſe, now two and twentie yeares, and haue alwaie had a very great charge vnder my hand, which how I haue diſcharged, they can beſt iudge of me, which will iudge without me. During which time both by that, which I haue ſeene in teaching ſo long, and by that which I haue tryed, in training vp ſo many, I do well perceiue, vpon ſuch lettes, as both my ſelfe am ſubiect vnto, and other teachers no leſſe then I, that neither I haue don ſo much as I might, neither any of them ſo much as they could. Which lettes me thinke I haue both learned, what they be, & withall conceiued the meane, how to get them remoued. Wherby both I and all other maie do much more good, then either I or anie other heretofore haue don. Wherin as I meane to deale for the common good, ſo muſt I appeal to the common curteſie, that my good will maie be well thought of, though my good hope do not hit right. For I do but that, which is ſet free to all, to vtter in publike a priuate conceit, and to claime kindnes of all, for good will ment vnto all: as I my ſelfe am ready both freindly and fauorably, to eſteme of others, who ſhall enterpriſe the like, requiring euery one, which ſhall vſe my trauell, either as a reader, to peruſe, or as a reaper to profit, that he will think well of me, which may cauſe him allow: or if he do not, that yet he will be ſorie for me, that ſo good a meaning had ſo meane an iſſue.

Why it is penned in Engliſh.

I do write in my naturall Engliſh toungue, bycauſe though I make the learned my iudges, which vnderſtand Latin, yet I meane good to the vnlearned, which vnderſtand but Engliſh. And better it is for the learned to forbeare Latin, which they neede not, then for the vnlearned to haue it, which they know not. By the Engliſh both ſhall ſee, what I ſay, by Latin but the one, which were ſome wrong, where both haue great intereſt,

and

and the vnlearned the greater, bycauſe the vnlearned haue not any but only ſuch Engliſh helpes, the learned can fetch theirs from the ſame fountaines, whence I fetch mine. My meaning is principally to helpe mine owne countrie, whoſe language will helpe me, to be vnderſtood of them, whom I would perſwade: to get ſome thankes of them, for my good will to do well: to purchace pardon of them, if my good will do not well. The parentes and freindes with whom I haue to deale, be moſtwhat no latiniſtes: and if they were, yet we vnderſtand that tounge beſt, whervnto we are firſt borne, as our firſt impreſſion is alwaie in Engliſh, before we do deliuer it in Latin. And in perſwading a knowen good by an vnknowen waie, are we not to cal vnto vs, all the helpes that we cā, to be thoroughly vnderſtood? He that vnderſtāds no Latin can vnderſtād Engliſh, and he that vnderſtands Latin very well, can vnderſtand Engliſh farre better, if he will confeſſe the trueth, though he thinke he haue the habite, & can Latin it exceading well. Whē mine argument ſhall require Latin, as it will eare long, I will not then ſpare it, in the degree, that I haue it, but till it do, I will ſerue my countrie that waie, which I do ſurely thinke will proue moſt intelligible vnto her. For though the argument, which is dedicate to learning, and muſt therfore of force vſe the termes of learning: which be myſterles to the multitude, maie ſeeme to offer ſome darknes and difficultie in that point: yet it is to be conſtrued, that the thing it ſelfe muſt be preſented in her owne colours, which the learned can diſcry, at the firſt bluſh, as of their acquaintaunce, who muſt be ſpoken to in their owne kinde: as the vnlearned muſt be content to enquire, bycauſe we ſtraine our termes to haue them intitled. And yet, in all my drift, for all my faire promiſe, I dare warrant my countrie no more, then probabilitie doth me, which if it deceiue me, yet I haue it to leane vnto, and perhaps of ſuch pith, as might eaſely haue beguiled a wiſer man then me. But till I proue beguiled, I will dwell in hope, that I am not, to deliuer my minde with the better courage, & therby to ſhew that I thinke my ſelfe right. For the greateſt enemy, that cā be to any wel meaning cōceit is, to miſtruſt his own power, & to diſpaire of his good ſpeede where happy fortune makes euident ſhew,

## Chapter 2.

### *Wherfore these positions serue, what they be, and how necessarie it was to begin at them.*

MY purpose is to helpe the hole trade of teaching, euen from the very first foundation: that is, not only the Grammarian, and what shall follow afterward, but also the Elementarie, which is the verie infantes train, from his first entrie, vntill he be thought fit to passe thence to the Grammar schoole. My labour then beginning so low, am I not to follow the president of such writers, as in the like argumentes, haue vsed the like methode? The maner of proceding which the best learned authors do vse, in those argumentes, which both for the matter be of most credit, & for the maner of best accompt, kepeth alwaie such a currant, as they at the first laie downe certaine groundes, wherin both they & their readers, whether scholers onely, or iudges alone, do resolutely agree. Which consent enureth to this effect, that they maie therby either directly passe thorough to their ende without empeachment: or else if any difficulty do arise in the way, they may easely compound it, by retiring themselues to those primitiue groundes. The Mathematicall, which is counted the best maister of sound methode, of whome all other sciences do borow their order, and way in teaching well, eare he passe to any either probleme or theoreme, setts downe certaine definitions, certaine demaundes, certaine naturall and necessarie confessions, which being agreed on, betwen him and his learner, he proceedeth on to the greatest conclusions in his hole profession, as those which be acquainted with *Euclide* and his freindes, do verie wel know. Wil the naturall philosopher medle with his maine subiect, before he haue handled his first principles, matter, forme, priuatiō, motion, time, place, infinitie, vacuitie, and such other, whervnto *Aristotle* hath dedicated eight whole bookes? What shall I neede to take more paines in reherfall of any other writer, whether Lawyer, Physician, or any else, which entreateth of his peculiar argument learnedly, to prooue that I am first to plant by positions, seeing the verie diuine himselfe, marcheth on of this foote & groundeth his religion vpon prin-

principles of beleefe? I profeſſe my ſelfe to be a ſcholer, wherby I do know this methode, which the learned do kepe, and I deale with an argument, which muſt needes at the firſt be verie nicely entertained, till proofe giue it credit, what countenaunce ſoeuer hope maie ſeeme to lend it, in the meane while. I maie therfore ſeeme to deale againſt mine owne knowledge, if I do not fortifie my ſelfe with ſuch helpes, as vpon probable reaſon, maie firſt purchace their owne ſtanding, and being themſelues ſtaid in place of liking maie helpe vp all the reſte.

I am ſpecially to further two degrees in learning, firſt the Elementarie which ſtretcheth from the time that the child is to be ſet to do any thing, till he be remoued to his Grammar: then the Grammarian, while the child doth continew, in the ſchoole of language, and learned tounges, till he be remoued for his ripenes, to ſome Vniuerſitie: which two pointes be both of great moment.

For the Elementarie: Bycauſe ſufficiency in the child, before he paſſe thence, helpes the hole courſe of the after ſtudie, and inſufficiencie ſkipping from thence to ſoone, makes a very weake ſequele. For as ſufficient time there, without to much haſt, to poſt from thence to timely, draweth on the reſidew of the ſchoole degrees, in their beſt beſeeming time, and in the ende ſendeth abroade ſufficient men for the ſeruice of their countrie: ſo to hedlong haſt ſcouring thence to ſwiftly at the firſt, (for all that it ſeemeth ſo petie a thing,) in perpetuall infirmity of matter, procureth alſo to much childiſhnes in yeares to be then in place, when iudgement with ſkill, and ripenes with grayhaires ſhould carie the contenaunce. And is not this pointe then to be well proyned, where haſt is ſuch a foe, and ripenes ſuch a ſteind? Where puſhing forward at the firſt before maturitie bid on, will ſtill force that, which followeth till at the laſt it marre all?

For the Grammarian: As it is a thing not vnſeemely for me to deale in, being my ſelfe a teacher, ſo is it verie profitable for my countrie to heare of, which in great varietie of teaching doth ſeeme to call for ſome vniforme waie. And to haue her youth well directed in the tounges, which are the waies to

wiſdome, the lodges of learning, the harbours of humanitie, the deliuerers of diuinitie, the treaſuries of all ſtore, to furniſh out all knowledge in the cunning, and all iudgement in the wiſe, can it be but well taken, if it be well perfourmed? or can it but deſerue ſome freindly excuſe, yea though good will want good ſucceſſe? If occaſion fitly offered by the waie, cauſe me attempt any further thing then either of theſe two, though I may ſeeme to be beſide my ſchoole, yet my truſt is that I ſhal not ſeeme to be beſide my ſelfe.

Now then dealing with theſe matters which appertaine to men, & muſt be allowed of men, if they deſerue allowance, or wilbe reiected by them if they ſeeme not to be ſound, whether haue I neede to proceede with conſent or no? For what if ſome ſhall thinke their penny good ſiluer, and will not admit mine offer? neither receiue teaching at the hand of ſo meane a controwler? what if ſome other graunt, that there is ſome thing amiſſe in deede, but that my deuiſe is no meane to amend it? what if diſdaine do worke me diſcredit, and why ſhould he take vpon him? A petie companion, I confeſſe, but till ſome better do deale, why may not my petineſſe fullwell take place? And if the ware which I do bring, proue marchandable, why may I not make ſhew, and offer it to ſale? Such inſtances and obiections wilbe offered, with whom ſeeing I am like to encounter, why ought I not at the firſt to reſolue thoſe, which will relent at the voice of reaſon? and ſo entreat the other, which make more deintie, to be drawen on, as my deutie being diſcharged towardes the thing, by argumentes, towardes them, by curteſie, if there be any ſtrayning afterwardes themſelues may be in fault?

But bycauſe I muſt applie my poſitiõs to ſome one ground, I haue choſen the Elementarie, & him rather then the Grammarian: for that the Elementarie is the verie loweſt and firſt to be dealt with, and the circunſtances being well applyed vnto him, may with very ſmall ado, be tranſported afterward to the Grammarian or anie other elſe. And vnder the title of the particular circunſtance, (though it ſeeme peculiarly to appertaine to the Elementarie, by waie of mine example, which I do applie vnto him primitiuely) yet I do trauell commonly with

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the generall conſiderations in all perſons which vſe the ſame circunſtance, in anie degree of learning, as the places themſelues hereafter will declare. Which I do both to ende theſe poſitiue arguments at once, and to make the precept alſo ſomwhat more pleaſant to the reader, hauing the entertainement of ſome forreine, but no vnfit diſcourſe.

The poſitions therfore which I do meane, be theſe and ſuch other. At what time the child is to be ſet to ſchoole. What he is to learne when he is at ſchoole. Whether all be to be ſet to ſchoole. Whether exerciſe be to be vſed as a principle in trayning. Whether young maidens be to be ſet to learne. How to traine vp young gentlemen. How to procure ſome vniformitie in teaching. Of curteſie and correction. Of priuate and publike education. Of choiſe of wittes, of places, of times, of teachers, of ſchoole orders. Of reſtrayning to many bookiſh people, and many other like argumentes, which the nature of ſuch diſcourſes vſeth to hale in by the waie. Wherin I require my countreymens conſent, to thinke as I do, and will do mine endeuour to procure it, as I can, before I deale with the particular præceptes, and ſchooling of children. Which while I do, as I follow the præſident of the beſt writers, for the methode, which I chuſe, ſo for the matter it ſelfe I will vſe no other argument, then both nature and reaſon, cuſtome and experience, and plaine ſhew of euident profit ſhall recommend to my countrie, without either manifeſt appearaunce, or ſecrete ſuſpicion of a fantaſticall deuiſe: conſidering it were an argument of verie ſmall witte knowing fantaſticallnes to diſgrace the man, and impoſſibilitie to diſplace the meane: in ſo neceſſarie a thing as I pretend this to be, to entermingle either fantaſticall matter, for all men to laugh at, or impoſſible meane, for as many to muſe at. If earneſt deſier to haue ſome thing bettered, do cauſe me wiſhe the amendement, I hope that will not be accounted fantaſticall, vnles it be to ſuch, as do thinke themſelues in health when they are deadly ſicke, and feeling no paine, bycauſe of extreme weaknes, do hold their freindes halfe fooliſh, which wiſhe them to thinke vpon alteration of life. The poſitions.

## Chapter 3.

*Of what force circunſtance is in matters of action, and how warily authorities be to be vſed, where the contemplatiue reaſon receiues the check of the actiue circunſtance, if they be not well applyed. Of the alleadging of authors.*

SOme well meaning man, when he will perſwade his countrie to this or that thing, either by penne or ſpeache, if he find any good writers authoritie, which fauoreth his opinion, he preſumeth ſtreight waie therby both his owne perſwaſion to be ſufficiently armed, and his countries execution to be ſtrongly warranted. Which his aſſuraunce is ſometime chekt by wiſdome, ſometime by experience: By wiſdome, which forſeeth, that the circunſtance of the countrie will not admit that, which he would perſwade: by experience, which giuing way at the firſt to ſome probability, is in the end borne back by vnfitting circunſtance. So that in thoſe caſes, where authorities perſwade, and circunſtances controwle, ſuch as vſe writers for their credit, muſt feare circunſtance for her chek. Bycauſe the miſſe in circunſtance makes the authour no authour, where his reaſon is altered, and the alledger no alledger, where diſcretion wanteth. Seeing therfore my ſelfe deale with theſe two pointes of authoritie and circunſtance, both to confirme mine owne opinion the ſurer, and to confute the contrarie ſounder, where difference in opinion, ſhall offer to aſſaile me, I thought it good in the verie entrie to ſay ſomwhat of both, conſidering their agreemēt doth promiſe ſucceſſe, and their diſagreement doth threaten defeat.

I do ſee many very toward wittes, of reaſonable good reading, and of excellent good vtteraunce, both forreine abroad, and freindes at home marueilouſly ouerſhoot themſelues by ouerruling the circunſtance, and ouerſtraining authoritie. For vpon ſome affiaunce in their owne wittes, that they ſee all circunſtances, and ſome ſmall aſſuraunce, that the authours which they reade, do ſoothe all that they ſay: they will puſh out in publike certaine reſolute opinions, before either their wittes be ſetled, or their reading ripe: which is then to be thought wiſely ripe, when after the benefit of many yeares, after much reading:

reading of the moſt and beſt writers, after ſound digeſting of that, which they haue red, and applying it all to ſome certaine ende: time hath fined their iudgement, and by preciſe obſeruing and comparing, both what others haue ſaid, and what themſelues haue ſeene, hath made them maiſter the circunſtance. Which maſtering of the circunſtance, is the only rule, that wiſemen liue by, the only meane, that wiſedome is come by, the only ods betwen folie and witte. The marking wherof is of ſo great a force, as by it eche countrie diſcouereth the trauellour, when he ſeeketh to enforce his forreine concluſions, and clingeth to that countryman, which hath bettered her ſtill, by biding ſtill at home. It diſcrieth the young ſtudent, which is rauiſhed with the obiect, eare he can diſcern it, and honoreth the wiſe learned, whoſe vnderſtanding is ſo ſtaied, as he may be a leader. The conſideration of circunſtance is ſo ſtrong in all attemptes, where man is the ſubiect, as it maketh of all nothing, and of nothing all. The ſkill to iudge of it is ſo lingring, and ſo late, bycauſe man is the gatherer, and ſo long eare he learne it, as it ſeemes to be reſerued, till he be almoſt ſpent. It is not enough to rule the world, to alleadge authorities, but to raunge authorities, which be not aboue the world, by the rule of the world, is the wiſemans line.

I am to deale with training, muſt I entreat my countrey to be content with this, bycauſe ſuch a one commendes it? or to force her to it, bycauſe ſuch a ſtate likes it? The ſhew of right deceiues vs, & the likenes of vnlike thinges doth lead vs, where it liſteth. Differences and ods diſcouer errors, ſimilitude and likenes lead euen wiſe men awrie. The great philoſopher *Ariſtotle* in fining of reaſon, maketh the abilities to diſcerne theſe two pointes, where thinges like be vnlike, and where the vnlike be like, two of his principall inſtrumentes to trie out the trueth. Which ſkill to diſcern ſo narrowly, as it is not in all, ſo where it is, there is great diſcretion, there will nothing be brought from authoritie to practiſe, but that circunſtance will praiſe, and yet hardly winne. For though circunſtance in our countrie and others do ſeeme verie like, nay rather almoſt one, yet if our countrie do admit, where any ods appeareth, though it offer the relenting, when it comes to prouſe, ſhe a-

1. Topic. de 4. inſtrumẽtis Dial.

uentureth her ſelfe, and we which perſwade, haue great cauſe to thanke her, that ſhe will harken vnto vs, as ſhe alſo will thanke vs, if ſhe praiſe at the parting. Wherfore ſeeing the ground is ſo ſlipperie to deale by authoritie, and therfore to approue it, bycauſe ſuch a one ſayth it, till iudgemēt haue ſubſigned, and circunſtance ſealed, I thought it good, as I ſaid before, to ſpeake ſomwhat therof, that I may therby ſtay my ſelfe the better, marching by them, and thorough them: and alſo remoue ſome ſcrupulouſe opinion, that I vſe them not ſtrangely, when I vſe them ſo, as they wiſhe themſelues to be vſed.

But for the better vnderſtanding, with what warynes authoritie is to be vſed, may it pleaſe you to cōſider, that there be two ſortes of authours wherwith we deale in our ſtudie: wherof the one regardeth the matter only, and by ineuitable argument enforceth the concluſion. In this kinde be the Mathematicall ſciences, and all ſuch naturall philoſophie, as proceedeth by neceſſitie of a demonſtrable ſubiect. The other ioyneth the circunſtance with the matter, as Morall, and politike Philoſophie, as the Profeſſions, as Poetes, as hiſtories do, when they enforce not the neceſſitie of their concluſion, by neceſſitie of the matter, though by the fourme of their argument, which concludeth of force, in matters of leaſt force. The argumentes of thoſe Artes and Profeſſions, which be in this ſecond kinde, do depende vpon apparence in probable coniecture, and be creatures to circunſtāce, wherin as man is the maineſt ſubiecte, ſo the reſpectes had to man haue the raine in their hand.

Hence commeth it that lawes in ſeuerall landes do differ ſo much, that Phificke in ſeuerall ſubiectes is ſo ſeuerall in cure, that Diuinitie in ceremonies admitteth change, where the circunſtance is obſerued, and yet the truth not tainted.

Hence it cōmeth that in diuerſitie of ſtates, there be diuerſities of ſtaie, whereby men goueme, bycauſe circunſtance commaundeth. Whervnto, he that affirmes, muſt ſtill haue an eye, bycauſe it ſheweth, what is ſeemely and cōuenient, not in great ſtates alone, but alſo in the meaneſt thinges of all: bycauſe it moderateth both what ſoeuer men do, and in what ſoeuer reſpect they do. In the firſt kinde of authours and authorities,

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the truth of the matter maintaines it ſelfe, without he ſaid or he did: bycauſe it is true by nature, which ſtaied it, not by authour which ſaid it. And being ſo ſetled, it miniſtreth of it ſelfe no matter to debate, or at the leaſt verie litle. For in pointes of neceſſitie, naturally inferred, the difference of opinion is no proufe at all, that the matter is debatable, but it is a ſufficient argument of an inſufficient writer, if he penne his opinion, or of an vngrounded learner, if his error be in ſpeeche, which harpeth ſtill about ſome outward accident, and neuer perceth the inward ſubſtance. So that in ſuch concluſions there is but one currant, what forceth the matter, and not what ſayeth the man: what commandes the immutable truth, and not what commendes the changeable circunſtance. All the controuerſie is in the ſecond kinde, where circunſtance is preſcription, wherin the writers credite oftimes authoriſeth the thing, and the truth of the thing doth make the man an authour: wherin vnles he take verie good heede, which is the alleadger, he may do his writer exceeding great iniurie, by bringing him to the barre, and forcing that vpon him, which he neuer dreamed on, and hapne himſelfe to, who miſtaking his ground, miſplaceth his building, and hazardeth his credit.

Hence commeth it, that ſo many fantaſticall deuiſes do trouble the world, while euerie man being deſirous to breede ſomwhat worthy of commendacion either for ſhew of learning, or for ſhield of opinion, bringeth in the poore writers, and enioyneth them ſpeach, where in deed they be mute: and if they could ſpeake, they would aſke the alledger why he did ſo abuſe them. A generall and a verie hard caſe in theſe our dayes, when the moſt erronious opinions be fathered vpon the moſt honeſt writers, which meant nothing leſſe, then that which is threpte vpon them. In matter of Pollicy this man wrote thus, and was verie well thought of, an other in ſome ſchoole pointes gaue his cenſure in this ſorte, and became of account. Tranſport the circunſtance the allowance is miſliked, the alleadger laughed at: and yet the worthineſſe of the writer not empayred at all, when he is rightly weyed, bycauſe he was forced: In this kinde of argument wherin I preſently deale, it is no proufe, bycauſe *Plato* praiſeth it, bycauſe *Ariſtotle* al-

loweth it, bycauſe *Cicero* commendes it, bycauſe *Quintilian* is acquainted with it, or any others elſe, in any argument elſe, that therfore it is for vs to vſe. What if our countrey honour it in them, and yet for all that may not vſe it her ſelfe, bycauſe circunſtance is her check? Nay what if the writers authoritie be alledged without conſideration of their owne circunſtance? who then offereth his countrey the greateſt wrong? is it not he which wringeth the writer, and wreaſteth his meaning? And yet ſuch alledgers there be, which paſſe it ouer ſmoothly, till they be eſpyed, where then their owne weaknes appeareth, the writers worthineſſe is euident, and his wrong reuenged, by diſcouering the wreaſter. Wherfore he that will deale with writers ſo, as to deriue their concluſions to the vſe of his countrey, muſt be verie well aduiſed, and diligently marke, that their meaning, and his applying be both of one ground, and alſo how much of their opinion his countrey will admit, which, as ſhe will not be forced by idle ſuppoſalles, ſo pronounceth ſhe him to be but a fleeter, who ſo euer ſhall offer to force her that waye. If the matter be well pikt, and properly applyed, ſhe embraceth it forthwith, and giues it the growing. Whether I ſhall perfourme ſo much my ſelfe, as I require in others, I dare not warrant, but I will do my beſt, to vſe my authour well, and to obſerue the circunſtance, and not once to profer any thing to my countrey, which ſhall not haue all thoſe foundations, that I promiſed before, ſo much as I can, *Nature* to lead it, *reaſon* to back it, *cuſtome* to commend it, *experience* to allow it, and *profit* to preferre it.

For alledging of Authours.

But here by the waye, I muſt aduertiſe my reader thus much, that I thinke a ſtudent ought rather to inueſt himſelfe in the habite of his writer, then to ſtand much vpon his title, and authoritie, in proofe or diſproofe, ſeeing who knoweth not, that all our ſtudies be generally detters to the firſt deuiſe, and faireſt deliuerie? Therfore to auoide length therby, I will neither vſe authoritie, nor example, ſeeing matter is the maine, and not the mans name, ſauing onely where one mans depoſition vpholdes or ouerthrowes: and the ground of the example is ſo excellent in that kinde, as it were to much vnkindeneſſe, not to let the perſon be knowen, where the fact

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is ſo famous. I wil reſte vpon reaſon the beſt, where I finde it, the next where that failes, and coniecture is probable, to proue ſuch thinges, as reaſon muſt paterne. If the triall be in proofe, and experience muſt guide it, I will binde vpon proofe, and let triall be the tuche.

For with the alledging of authours, either to ſhew, what I haue read or to tuche common concordes, where any thing is to much, and nothing is enough, I meane not at all to buiſie my ſelfe. Bycauſe we heape but vp witneſſes, which be nothing needefull, in ſuch caſes, as be nothing doubtfull, when we vſe many gaie names all agreeing in one, and none ſaying but ſo: wheras the naturall vſe of teſtimonies is, to proue where doubt is, not to cloye, where all is cleare. In ſuch caſes for want of ſound iudgement, a catalogue of names, and a multitude of ſentences, which ſay but that is ſoothed, and no man denyes, are forced to the ſtage, to ſeeme to arme the alleadger, which fighteth without foe, and flyeth without feare.

In pointes of learning, which be wonne from quarrell, or reſolute groundes, which be without quarrell, and neede no aſſurer, I referre my dealing to the iudgement of thoſe, which can trace me, where I tread, and ſhall finde my truth, without the authours name, whom they will confeſſe to be well alleadged, when I ſaye, as he ſayeth, and proue as he proueth, either by habite got by reading, or by likeneſſe in iudgement, though I neuer red.

If controuerſie ariſe, and be worth the recounting the matter ſhall not ſleepe: if it hange of the man, and without him be lame, the man ſhall not ſlyp: but otherwiſe, no. Thoſe that be learned know that witneſſes, and wiſe mens names be verie good ware, where the queſtion is, whether ſuch a thing be done, and they be ſaid to know it, and that *Rhetorick* takes teſtimonies for a principall proofe, and very neare the harte, as *Logick* placeth them in the outmoſt of her argumentes, being themſelues of ſmall pith, though their ſtuffe be worth praiſe, and both bind and looſe, where reaſon beares the ſwaie, and probabilitie is to purpoſe. I do honour good writers but without ſuperſtition, nothing addicte to titles. But for ſo much as *Reaſon* doth honour them, they muſt be content

to staie without them selues, and vse all meanes to preferre her to presence, as their ladie and mistresse, whose authoritie and credit procures them admission, when they come from her. It is not so, bycause a writer said so, but bycause the truth is so, and he said the truth, the truth giues him title, and that is it, which must passe, strong enough of it selfe, & oftimes weakned in the hearers opinion, though not in it selfe, by naming the writer: which commonly proues so when the hearer is wedded vnto names, and sworn to authoritie, not so much eying the thing which is vttered, as the persons title by whom it is vttered. If truth did depend vpon the person, she would oftimes be brought into a miserable plighte, and looke rufully vpon it, being constrained to serue fansie, and to alter vpon will, wheras she is still one, and should be bent vnto, neither will her selfe bend, howsoeuer opinatiue people do perswade them selues.

This the learned and wise know, whose curtesie I craue, as I wish them well: for whose helpe and health, I vndertooke this paine, whose wisedom I appeal to, if either diffidence do wrangle, or ignoraunce do quarrell. As for the vnlearned, I must needes ouertreat them, not to stand with me in pointes, where they cannot iudge themselues, if not for mine owne, yet for their sakes, which beleue me themselues, and will giue their word for me. In such pointes, as be intelligible to both, I must praie them both to waie me well, and euer to haue before them, that my will wisheth well, howsoeuer I perfourme, wherin will deserues well, and weaknes prayeth excuse.

## *Chapter 4.*

*What time were best for the child to begin to learne. What matters some of the best writers handle, eare they determine this question. Of lettes and libertie whervnto the parentes are subiect in setting their children to schoole. Of the difference of wittes and bodies in children. That exercise must be ioyned with the booke, as the schooling of the bodie.*

THe first question that of any necessitie commeth in place, seemeth to be at what yeares children be to be put to schoole: for neither would they be differred to long for leasing

of

of their time, nor haſtened on to ſoone, for hindering of their health. The rule therfore muſt be giuen according to the ſtrength of their bodies, & the quiknes of their wittes ioyntly.

Such of the auncient writers, both Greek & Latin, as either picture vs out the platfourmes of the beſt framed common weales: or do lend vs the looking on of ſome ſuch a paragon as in ſome particular kinde, they deuiſe to be peereleſſe, before they call it in queſtion, when their youth ſhall begin to learne, they do fetch the ground of their traine exceeding farre of. As, what regard is to be had to the infante, while he is yet vnder his nurſe. Where they moile themſelues ſore, with the maners and conditions of the nurſe, with the fines or rudenes of her ſpeeche: with the comelynes of her perſon and fauour of her face. And in controuerſie about milkes, ſometume they preferre the mother, if her health, her complexion, her kinde of life, will beſt fit for her owne: ſometime they yeeld: but with great choice to the forreine nurſe: if any iuſt circunſtance do diſcharge the mother, whom nature vnletted ſeemes to charge moſt. Againe they examine what companie is to be chooſen for him, when he doth begin firſt to crepe abroad, wherby that good may begin betimes, which muſt continew longe, and is greatly furthered by choice of companie, that pikked and choice play fellowes may ſuccede after a fine and well fitted nurſery. Againe, they debate in good ſadnes, what an exquiſite traine is to be deuiſed for him, when he is to go to ſchoole, either priuate, or publike, though they ſtill preferre the publike as moſt beſeeming him, which muſt liue among many and neuer be recluſe. And ſuch other conſiderations they fall into, which do well beſeeme the bringing vp of ſuch a one, as they did but wiſhe for: and we may not hope for: but by no meanes can be applyed to our youth, and our education, wherin we wiſhe for no more, then we hope for to haue. Nay they go further, as whether may not wiſhers? and appoint the parentes of this ſo perfect a child, to be ſo wiſe and ſo well learned, as is in verie deede moſt conſonant with their platte, but to farre ſurmonting the modele of my poſitions. Wherfore leauing thoſe meanes, which they do but deuiſe, to bring vp thoſe people, which they do but patterne, I meane to procede

The auncient antecedents.

from ſuch principles, as our parentes do build on, and as our children do riſe by, to that mediocritie, which furniſheth out this world, and not to that excellencie, which is faſhioned for an other. And yet the pretence of theſe ſo fine picturers, by pointing out ſo abſolute a preſident, is, to let vs behold thereby, both wherin the beſt conſiſteth: what colours it is beſt knowen by: what a ſtate it keepeth: and alſo by what ready meane, we may beſt approche neare it, bycauſe diſpaire to obtaine the verie beſt it ſelfe, diſcourageth all hope. For that miſſing eany one of theſe ſo fined circunſtances, as our frailtie will faile either in all, or in moſt, then we marre the whole moulde. Howbeit we are much bounde to the excellent wittes of thoſe diuine writers, who by their ſingular knowledge, approching neare to the trueſt, and beſt, could moſt truly, & beſt diſcern, what conſtitution they were of: and being of a good ciuill inclination, thought it their parte, to communicate that with their poſteritie, which they from ſo nighe, had ſo narrowly deciſred, as auailable to others, for this onely cauſe, if there enſewed no more of it, that in deſpaire of hitting the higheſt, yet by ſeeing where it lodged, with verie great praiſe, they might draw neare vnto it. For as it is but for paragons to mount quite aboue all, ſo is it worthy praiſe to reſt in ſome degree, which declareth a pearcher, though abilitie reſtraine will, that it cannot aſpire whervnto it would.

But to returne from this ſo exquiſite, to our ordinarie traine, I perſwade my ſelfe, that all my countreymen wiſhe themſelues as wiſe, and as well learned, as thoſe abſolute parentes are ſurmiſed to be, though they be content with ſo much of both, or rather with ſo lide, as God doth allot them: and that they will haue their children nurſed as well as they can, without queſtion where, or quarrelling by whom: ſo as they may haue that well brought vp by nurture, which they loue ſo well, bequeathed them by nature. And that till the infant can gouerne himſelfe, they will ſeeke to ſaue it from all ſuch perilles, as may ſeeme to harme it any kinde of way, or by companie or by occaſion: and that with ſuch warineſſe, as ordinarie circunſpection may, or can worke, in conſiderate & carefull parentes. And finally that for his well ſchooling, they that cannot, will

wiſh

wiſh it, they that can, will haue it, with ſmall charge if they may, if they may not with ſome coſte, and very carefully commēd the ſilly poore boy at his firſt entry, to his maiſters charge, not omitting euen how much his mother makes of him, if ſhe come not her ſelfe and do her owne commendacions. So that for theſe antecedents, as they in preciſenes do paſſe vs, ſo we in poſſibility go farre beyond them. For our hope is at ankar, and rides in aſſuraunce, their wiſhe wandereth ſtill, not like to win the rode. Theſe and ſuch like circunſtances they handle formally as in an abſolute picture, I tuche but by the waye, as being quite of an other perſwaſion, nothing giuen to the vnpoſſible, where poſſibilitie muſt take place, though the vnpoſſible *Idea*, offer great force to fanſie. Wherfore I will now take my leaue of them, and retourne to my queſtion, when children be to be ſet to learning. A thing in reaſon very worthy to be wayed, and in perfourmaunce, very like to proue good, both for health of the bodie, and helpe of the minde, and ſo much the rather to be well entreated, bycauſe it is the very firſt principle, which enterteneth our traine. My countrey parētes then, being ſo naturall to their childrē, both for care before ſchoole, and for choice in ſchooling, I will commend to their charge, all that, which is to be conſidered in their firſt infancie, and tendreſt ſpring, before they be thought fit, to be ſet to learning, which they will diligently looke to, I am very well aſſured. Bycauſe euery thing drawes liking, while it is pretie & young, and ſpecially our owne which hath nature to ſollicite, and needeth no exhorting, to haue it well cheriſhed, where there is no daunger, but in to much dalying, neither yet any feare, but in to fond cokkering.

But in very good earneſt, when ſhall our boye be ſet to ſchoole? In all conſiderations, wherin vpon the reſolutiō, ſomething muſt be executed, and done, this thing is neceſſarily to be firſt enquired, whether all, or moſt, or any of all the circunſtances, which be incident to the execution, be in, or without the parties power, which is to execute, ſo as he may either proceede at his owne libertie, if nothing withſtand him, or may not proceede, if he be thwarted by circunſtance. For otherwiſe the liberty to paſſe on, or the reſtraint, to ſtaie, being not agreed Lettes.

vpon, he that directs by rule may be chekt by arreſt. And where he biddes on thus, circunſtance maye replie, Ifayth ſir no. Wherfore I leaue thoſe parentes to their owne diſcretion, in whom will ſeekes libertie, to do as ſhe would, and circunſtance commandes her, to do as ſhe may. The parent would haue his child begin to learne at ſuch a time: circunſtance ſayes, no. He would haue him learne with ſuch a man: ſome cauſe contrarieth. In ſuch a place, in ſuch a ſorte: his power is to poore, to compaſſe that he coueteth. Be not all theſe lettes, and what ſo euer is ſo laid, to ſtop will of his will, where neither counſell can giue precept, nor the parent can execute, being ſo ſtrongly ouercharged? It is euen like, as if one ſhould ſaye, the freeman and the bond, be not both in one caſe. Preceptes be for freemen, which maie do as ye bid them, but circunſtance bindes, and wilbe obeyed. Wherfore I muſt once for all, warne thoſe parentes, which may not do as they would, vpon theſe ſame lettes which I haue recited, or any other like, that they take their oportunitie, when ſo euer it is offered, bycauſe occaſion is verie bald behinde, and ſeldome comes the better. And ſeeing circunſtance is their bridle, when they feele the raine looſe, courſe it on a maine, and take the benefit of time, the oportunitie of place, the commoditie of the teacher, the equitie of the maner, and what ſo euer condition elſe, wherin the freedom of circunſtance doth ſeeme to befreind them. For ſauing with ſuch a note as this is, I cannot direct them, which can giue no counſell, but where *neceſſitie* is in ward, and *libertie* keepes the keyes.

Libertie. But if the parent want nothing neceſſary, for his childes bringing vp, neither a place, both conuenient for receit, and commodious for diſtaunce, wherin to haue him taught: nor a teacher, ſufficient for cunning, and conſiderate, for either curteſie, or correction, who can traine him vp well: nor fit companions, as ſo fit a place, and ſo good a maiſter may picke out of choice, which will throng vnto him: And if the child alſo himſelfe, haue a witte apte to conceiue, what ſhalbe put vnto him: and a body able to beare the trauell, which belonges vnto learning: me thinke it were then beſt, that he began to be doing, when he maie well perceiue, without trauelling his braine

braine, thorough the hardnes of the thing, and neede not be toiled to the wearines of his bodie, thorough the wise handling of his aduised maister. For being in the schoole, he may do somwhat very well, though not very much, whereas roming about, he might hap to do ill, and that very much.

At what yeares I cannot say, bycause ripenes in children, is not tyed to one time, no more then all corne is ripe for one reaping, though mostwhat about one. Some be hastinges and will on, some be hardinges, and draw backe: some be willing when their parentes will: some but willing, when they will them selues, as either will to do well, vpon cherishing wisely, or pleasure to play still, vpon cokkering fondly, hath possessed their mindes. Variety of wittes.

But he that deserueth to be a parent, must dispose himselfe to be also a iudge, in all these cases: and who is so ill freinded, as he hath not one, with whom to conferre, to learne by aduise, the towardnes and time of his young sonnes schooling, if he be not able to looke into it himselfe? They that limitte the beginning to learne by some certaine yeares, haue an eye to that knowledge, which it were pitie were loste, say they. and may easely be gayned in those young yeares. I agree with them, that it were great pitie, to leese any thing, that neede not be loste, without great negligence, and may be well gotten, with very small diligence, not endammaging the child. But more pitie it were, for so petie a gaine, to forgoe a greater, to winne an houre in the morning, and leese the whole daie after: as those people most commonly do, which starte out of their beds to early, before they be well awaked: or knowe what it is a clocke: and be drousie when they are vp, for want of their sleepe.

If the childe haue a weake bodie, though neuer so strong a witte, let him grow on the longer, till the strength of his bodie, do aunswere to his witte. For experience hath taught me, and calleth reason to record, that a sharp young witte hastened on to wounder at, for the quikness of his edge, hath therby most commonly bene haftened to his graue, thorough the weakness of body: to the greife of the freindes, whose delite is cut of, and some wite of their witte, for ouerhasting their child: Nay, what if it hath pleased God to lend him longer

life? he neuer ſinketh deepe, but fleeteth ſtill aboue, with ſome quickneſſe of conceit, continuing that wonder, which he wanne in his childhood: neuer burdened with much to ballaſe his head: but ſtill annſwering at reboundes, the faireſt crop of ſo haſty an harueſt. Sometime his witte will grow worſe, the wonder will vaniſhe, the bodie will proue feeble, and ſoone after periſhe.

But now if he liue, with all theſe infirmities, of decaying witte, decreaſing wonder, puling bodie, he liues with ſmall comfort, in ſuch a world of weakneſſe, which vſually commeth of to much moiſture, the corrupter of ſuch carcaſſes, the moſt vile, and violent maſſacrer, of the moſt, and beſt ſtudentes, generally for want of trauell, ſauing onely to their braine, which the more it is occupyed, the ſorer it ſtilleth, and the ſorer it ſtilleth, the ſooner it killeth, the moe the more pitie. Wherfore I could wiſhe the wittier child, the leſſe vpon the ſpurre, and either the longer kept from learning, for turning his edge, as a to ſharp knife: or the ſklenderer kept at it, for feare of ſurfait, in one hungring to haue it. Yet muſt not this quickling be ſuffered to do nothing at all, for feare he grow reaſty, if that nothing be dumpiſhe, and heauie: or paſſe beyond reclaime, if it be diſſolute, and wanton.

The meane conceiuer, in ſome ſtrength of bodie, is the beſt continuer, and as he ſerues all places beſt, in his height of learning, ſo in all reſpectes, ye may venture on his ſchooling, when it ſhall pleaſe you, with but ordinarie regard.

A dull witte in a ſtrong body, if ye like to haue it learne, as by learning ye finde it: ſo till ſome degree, it may well learne, for neceſſarie ſeruice in the reſt of his life: and may be haſtened on boldly. For the bodie can beare labour, it is ſo well boaned, and the witte will not cloye, it ſo hardly receiueth. The ſharpeneſſe of witte, the maiſter will ſound by memorie, and number: the ſtrength of the bodie, the mother will marke, by complaint, and cauſe.

A weake witte and as weake a bodie, is much to be moaned, for the great infirmity, and can hardly be helpt, bycauſe nature is to weake: and therfore it muſt be thought on, as in a caſe of deſpaire, againe againſt hope: if any thing be goten,

a greiſe

a greife to the freindes, which cannot amend it: ſmall ioye to him ſelfe, which cannot auoide it.

A ſtrong witte, in as ſtrong a bodie, is worthy the wiſhing, of the parentes to bring foorth, of the teacher to bring vp. For as it is a thing of it ſelfe not ordinarie, ſo where it lighteth, it giues vs the gaze, and bides all beginninges, but that which is to ſoone, bycauſe God hath prouided that ſtrength in nature, wherby he entendes no exception in nurture, for that which is in nature. Such ſpirites there be, and ſuch bodies they haue, if they will, and may ſo keepe them, with orderly regard, which is extreme hard vnto them. For that oftimes they will not do ſo, but diſtemper their bodies with diſordinate doinges, when pleaſures haue poſſeſſed them, and raſheneſſe is their ruler. Oftimes they maie not, thorough varietie and weight of important affaires, which commaundeth them too farre in ſome kinde of calling. But where ſo euer they light, or what ſo euer waye they take, they ſhewe what they be, and alwaye proue either the verie beſt, or the moſt beaſtly. For there can ſcantly be any meane in thoſe conſtitutions, which are ſo notably framed, and ſo rarely endued. And therefore thoſe parentes which haue ſuch children muſt take great heede of them, as the tippes of euill, if they chuſe that waye, or the toppes of good, if they minde that is beſt. For the middle and moſt moderate wittes, which commonly ſupplie eche corner in eche countrey, and ſerue moſt aſſaies, ſome ordinary meane will ſerue to order them: but where extraordinarie pointes begin to appeare, there common order is not commonly enough.

This is my opinion concerning the time, when the child ſhall begin to learne: which I do reſtraine to the ſtrength of witte and hardnes of body: the one for to receiue learning the other not to refuſe labour: and therfore I conclude thus that the parent himſelfe ought in reaſon to be more then halfe a iudge of the entrie to ſchooling, as being beſt acquainted with the particular circunſtance of his owne child. Yet I do not allow him to be an abſolute iudge, without ſome counſell, vnleſſe he be a very rare father, and well able to be both a rule to himſelfe, and a paterne to others. Bycauſe moſtwhere men

be moſt blinded: where they ſhould ſee beſt, I meane in their owne: ſuch a tyrant is affectiō, when ſhe hath wonne the field, vnder the conducte of nature, and ſo imperious is nature, when ſhe is diſpoſed to make affection her deputie.

Exerciſes. But now for ſo much as in ſetting our child to ſchoole, we conſider the ſtrength of his bodie, no leſſe then we do the quickneſſe of his witte, it ſhould ſeeme that our traine ought to be double, and to be applyed to both the partes, that the body may aſwell be preſerued in his beſt, as the minde inſtructed in that, which is his beſt, that the one may ſtill be able to aunſwere the other well, in all their common executions. As for the training vp of the minde, the waye is well beaten, bycauſe it is generally entreated on in euery booke, and beareth the honour and title of learning.

But for the bettering of the body, is there not any meane to maintaine it in health, and cheifly in the ſtudent, whoſe trade treads it downe? Yes ſurely, A very naturall and a healthfull courſe there is to be kept in exerciſe, wherby all the naturall functions of the body be excellently furthered, and the body made fit for all his beſt functions. And therfore parentes and maiſters ought to take ſuch a waie, euen from the beginning, as the childes diet, neither ſtuffe the bodye, nor choke the conceit, which it lightly doeth, when it is to much crammed. That his garmentes which oftimes burden the bodie with weight, ſometimes weaken it with warmth, neither faint it with heat, nor freeſe it with cold. That the exerciſe of the body ſtill accompanie and aſſiſt the exerciſe of the minde, to make a dry, ſtrong, hard, and therfore a long laſting body: and by the fauour therof to haue an actiue, ſharp, wiſe and therwith all a well learned ſoule. If long life be the childes bleſſing for honoring his parentes, why ſhould not the parentes then, which looke for that honour, all that in them lyeth, forſee in youth that their children may haue ſome hope of that benefit, to enſue in their age, which cannot take effect, vnleſſe the thing be begon in their youth? Which if it be not by times looked vnto, they afterwardes become vncapable of long life, and ſo not to enioye the reward of their honour, for any thing that their parentes helpe to it, though God will be true, and perfourme that he

he promiſeth, how ſo euer men hault in doing of their duetie. And yet tempting is pernicious, where the meane to hit right, is laid ſo manifeſt: and the childes honour to his parentes beginnes at obedience in his infancie, which they ought to reward, with good qualities for honour, and may worke them like waxe, bycauſe they do obey. This negligence of the parentes for not doing that, which in power they might, and in duetie they ought, giues contempt in the children ſome colour of iuſtice, to make their requitall with diſhonour in their age, were it not that the Chriſtian religion doth forbid reuenge: which in preſidentes of prophaniſme we finde allowed, where both curteſie to ſuch parentes, as failed in education of their children is countercharged by lawe: and diſſolute parentes by entreating ill, are well entertained of their neglected children: the vnfortunate childrē much moaned for their chaunce, that they came to ſo ill an ende: and the vndiſcrete parentes more rated for their charge, which they looked ſo ill to, wherby themſelues did ſeeme to haue forced ſuch an ende.

The minde wilbe ſtirring, bycauſe it ſtirres the body, and ſome good meane will make it to furniſh very well, ſo the choice be well made, wherin: the order well laid, wherby: and both well kept, wherwith: it ſhalbe thought beſt trained. The body which lodgeth a reſtleſſe minde by his owne reſte is betrayed to the commō murtherers of a multitude of ſcholers, which be vnholeſome and ſuperfluous humors, needeleſſe and noyſom excrementes, ill to feele within, good to ſend abroad.

Neither is it enough to ſaye, that children wilbe ſtirring alwaie of themſelues, and that therefore they neede not any ſo great a care, for exerciſing their bodies. For if by cauſing them learne ſo and ſitting ſtill in ſchooles, we did not force them from their ingenerate heat, and naturall ſtirring, to an vnnaturall ſtilneſſe, then their owne ſtirring without reſtraint, might ſeeme to ſerue their tourne, without more adoe. But ſtilneſſe more then ordinarie, muſt haue ſtirring more then ordinarie: and the ſtill breding of ill humours, which ſtuffe vp the body for want of ſtirring, muſt he ſo handled, as it want no ſtilling to ſend them away. Wherfore as ſtilneſſe hath her direction by order in ſchooles, ſo muſt ſtirring be directed by well ap-

pointed exercise. And as quiet sitting helpes ill humors to breede, and burden the bodie: so must much stirring make a waie to discharge the one, and to disburden the other. Both which helpes, as I most earnestly require at the parent, and maisters hand: so I meane my selfe to handle them both, to the helping of both.

In the meane while, for the entring time thus much. The witte must be first wayed, how it can conceiue, and then the bodie considered, how it can beare labour: and the consorte of their strength aduisedly maintained. They haue both their peculiar functions, which by mediocrities are cherished, by extremities perished, hast doing most harme, euen to the most, and lingring not but some, sometimes to the best. And yet haste is most harmefull, where so euer, it setts foote, as we that teache alwaie finde, and they that learne, sometimes feele. For the poore children when they perceiue their owne weakneſſe, whereof most commonly they maye thanke haste, they both faint, and feare, and very hardly get forward: and we that teach do meet with to much toile, whē poore young babes be committed to our charge, before they be ripe. Whom if we beat we do the children wrong in those tender yeares to plant any hatred, when loue should take roote, & learning grow by liking.

And yet oftimes seueritie is to sowre, while the maister beateth the parentes folly, and the childes infirmitie, with his owne furie. All which extremities some litle discretion would easely remoue, by conference before, to forecast what would follow, and by following good counsell, when it is giuen before. Which will then proue so, when the parent will do nothing in placing or displacing of his childe, without former aduise, and communicating with the maister: and the maister likewise without respecting his owne gaine, will plainely and simply shew the parent or freind, what vpon good consideration he thinketh to be best. Wherein there wilbe no error if the parent be wise, and the maister be honest.

## *Chapter 5.*

*What thinges they be, wherin children are to be trained, eare they passe to the Grammar. That parentes, and maisters ought*

to

*to examine the naturall abilities in their children, wherby they become either fit, or vnfit, to this, or that kinde of life. The three naturall powers in children,* Witte *to conceiue by,* Memorie *to retaine by,* Diſcretion *to diſcerne by. That the training vp to good manners, and nurture, doth not belong to the teacher alone, though moſt to him, next after the parent, whoſe charge that is moſt, bycauſe his commaundement is greateſt, ouer his owne child, and beyond appeale. Of* Reading, Writing, Drawing, Muſick *by voice, and inſtrument: and that they be the principall principles, to traine vp the minde in. A generall aunſwere to all obiections, which ariſe againſt any, or all of theſe.*

NOw that I haue ſhewed mine opinion concerning the time, when it were beſt to ſet the child to ſchoole, the next two queſtions ſeeme to be, what he ſhall learne and how he ſhalbe exerciſed, when he is at ſchoole. For ſeeing he is compound of a ſoule and a bodie: the ſoule to conceiue and comprehend, what is beſt for it ſelfe, and the bodie to: The bodie to waite, and attend the commaundement and neceſſities of the ſoule: he muſt be ſo trained, as neither for qualifying of the minde, nor for enabling of the bodie, there be any ſuch defecte, as iuſt blame therfore may be laide vpon them, which in nature be moſt willing, and in reaſon thought moſt ſkilfull, to preuente ſuch defaultes. For there be both in the body, and the ſoule of man certaine ingenerate abilities, which the wiſedom of parentes, and reaſon of teachers, perceiuing in their infancie, and by good direction auancing them further, during thoſe young yeares, cauſe them proue in their ripeneſſe very good and profitable, both to the parties which haue them, and to their countries, which vſe them. Which naturall abilities, if they be not perceiued, by whom they ſhould: do condemne all ſuch, either of ignoraunce, if they could not iudge, or of negligence, if they would not ſeeke, what were in children, by nature emplanted, for nurture to enlarge. And if they be perceiued, and either miſſorted in place, or ill applyed in choice, as in difference of iudgementes, there be many thinges practiſed, which were better vnproued, to the loſſe of good time, & let of better ſtuffe, they do bewray that ſuch teachers,

and trainers, be they parentes, be they maiſters, either haue no ſound ſkill, if it come of infirmitie, or but raw heades, if it ſpring of fanſie. If they know the inclination, and do not further it rightely, it is impietie to the youth, more then ſacrilege to the ſtate, which by their fault be not ſuffered to enioy thoſe excellent benefits, which the moſt munificent God, by his no niggardiſhe nature, prouided for them both. If they found them, and followed them, but not ſo fully, as they were to receiue: if for want wherwith, it deſerues pardon, if for want of will, exceeding blame: and cryeth for correction of the ſtate by them hindred, and ſmall thankes of the parties, no more furthered.

Wherfore as good parentes, and maiſters ought to finde out, by thoſe naturall principles, whervnto the younglings may beſt be framed, ſo ought they to follow it, vntil it be complete, and not to ſtaie, without cauſe beyond ſtaie, before it come to ripeneſſe, which ripeneſſe, while they be in learning, muſt be meaſured by their ablenes to receiue that, which muſt follow their forebuilding: but when they are thought ſufficiently well learned, and to meddle with the ſtate, then their ripeneſſe is to be meaſured, by vſe to themſelues, and ſeruice to their countrey, in peace, as beſt and moſt naturall, in warre, as worſe, and moſt vnnaturall, and yet the ordinarie ende of a diſordered peace. For when the thinges, which be learned do cleaue ſo faſt in memorie, as neither diſcontinuaunce can deface them, nor forgetfulneſſe aboliſhe them: then is abilitie vpon aſcent, and when aſcent is in the higheſt, and the countrey commaundes ſeruice, then ſtudie muſt be left, and the countrey muſt be ſerued.

Seeing therfore in appointing the matter, wherin this traine muſt be employed, there is regard to be had firſt to the ſoule, as in nature more abſolute, and in value more precious: and then to the bodie, as the inſtrument and meane, wherby the ſoule ſheweth what is beſt to be done in neceſſity of fine force, in choice of beſt ſhew: I will remitte the bodie to his owne roome, which is peculiarly in exerciſes, ſauing where I cannot meane the ſoule, without mention of the bodie, and in this place I wil entreat of the ſoule alone, how it muſt be qualified.

And

And yet meane I not to make any anatomie, or reſolution of the ſoule his partes & properties, a diſcourſe, not belonging to this ſo low a purpoſe, but onely to pick out ſome natural inclinatiõs in the ſoule, which as they ſeeme to craue helpe of education, and nurture, ſo by education, and nurture, they do proue very profitable, both in priuate and publicke. To the which effect, in the litle young ſoules, firſt we finde, a capacity to perceiue that which is taught them, and to imitate the foregoer. That witte to learne, as it is led, and to follow as it is foregone, would be well applyed, by proprietie in matter, firſt offered them to learne: by conſiderate aſcent in order, encreaſing by degrees: by wary handling of them, to draw them onward with courage. We finde alſo in them, as a quickenes to take, ſo a faſtneſſe to retaine: therfore their memorie would ſtreight waye be furniſhed, with the verie beſt, ſeeing it is a treaſurie: exerciſed with the moſt, ſeeing it is of receite: neuer ſuffered to be idle, ſeeing it ſpoiles ſo ſoone. For in defaulte of the better, the worſe will take chaire, and bid it ſelfe welcome: and if idleneſſe enter, it will exclude all earneſt, and call in her kinsfolkes, toyes and triffles, eaſie for remembraunce, heauy for repentaunce.

We finde in them further an ability to diſcern, what is good, and what is ill, which ought foorthwith to be made acquainted with the beſt, by obedience and order, and diſſuaded from the worſe, by miſliking and frowne. Theſe three thinges, witte to take, memorie to kepe, diſcretion to diſcern, and moe if ye ſeeke, though but braunches to theſe, which I chuſe for my purpoſe, ſhall ye finde pearing out of the litle young ſoules: when you may ſee what is in them, and not they themſelues. Whoſe abilitie to encreaſe in time, and infirmitie to crawle at that time is commended to them, which firſt begot them, or beſt can frame them. Now theſe naturall towardneſſes being once eſpied, in what degree they riſe, bycauſe there is ods in children by nature, as in parentes by purchace, they muſt be followed with diligence, encreaſed by order, encouraged by comfort, till they come to their proofe. Which proofe trauell in time will perfourme, haſt knittes vp to ſoone, and vnperfit, ſlowneſſe to late, and to weake.

But for the beſt waie of their good ſpeede, that witte maie

conceiue and learne well, memorie retaine and hold faſt, diſcretion chuſe and diſcerne beſt, the cheiſe and charieſt point is, ſo to plie them all, as they may proceede voluntarily, and not with violence, that will may be a good boye, ready to do well, and lothe to do ill, neuer fearing the rod, which he will not deſerue. For whereſoeuer will in effecting, doth ioyne with abilitie to conceiue, and memorie to retaine, there induſtrie will finde frute, yea in the frowne of fortune. By diſcretion to cauſe them take to that, which is beſt, & to forſake that, which is worſt, in common dealinges is common to all men, that haue intereſt in childrē, parentes by nature, maiſters by charge, neighbours of curteſie, all men of all humanitie: whom either priuate care by cuſtome, or publike cure by commaundement of magiſtrate and lawe, doth compell in conſcience to helpe their well doing, and to fray them from ill, whereſoeuer they meete them, or when ſo euer they ſee them do that, which is naught. And therfore that duetie to helpe them in this kinde for their manners, is incident to maiſters but among others, though ſomwhat more then ſome others, as to whom it is moſt ſeemely, by cauſe of their authoritie, and moſt proper, by-cauſe of their charge, whom knowledge beſt enfourmeth to embrew them with the beſt: and power beſt aſſiſteth, to cauſe them embrace the beſt: euen perforce at the firſt, till acquaintaunce in time breede liking of it ſelfe.

The rule of diſcretion.

But this mannering of them is not for teachers alone, becauſe they communicate therin, as I haue ſaid already, both with naturall parentes, to whom that point appertaineth neareſt, as of moſt authoritie with them, and with all honeſt perſons, which ſeing a child doing euill, are bid in conſcience, to terrifie and check him as the quality of the childes offence, and the circūſtāce of their owne perſon doth ſeeme beſt to require.

Wherfore reſeruing for the teacher ſo much as is for his office, to enſtruct the child what is beſt for him in matter of manners, and to ſee to it, ſo much as in him lyeth: to ſet good orders in his gouernment, to ſee them alwaye well, and one waye ſtill executed and perfourmed, I referre the reſt to thoſe, whom either any vertuous conſideration of them ſelues, or any particular duetie, enioyned by lawe, doth charge with the reſt, either

ther by priuate diſcipline at home, or by publicke ordinaunce abroade, to ſee youth well brought vp that waye: to learne to diſcern that which is well from ill, good from bad, religious from prophane, honeſt from diſhoneſt, commendable from blameworthy, ſeemely from vnſeemely, that they may honour God, ſerue their countrey, comfort their freindes, and aide one an other, as good countreymen are bound to do. But how to handle their conceit in taking, and their memorie, in holding, bycauſe that appertaineth to teachers wholly: (for all that the parentes and freindes, wilbe medlers ſomtime, to further their young impes:) I will deale in that, and ſhew wherin children ought to be trained, till they be found fit for Grammer: wherin neuertheleſſe, both the matters, which they learne: and the manners, which they are made to, ſerue for ground to vertue, and encreaſe of diſcretion.

As I might verie well be eſteemed inconſiderate, if I ſhould force any farre fet diuiſes into theſe my principles, which neither my countrey knew, nor her cuſtome cared for, ſo dealing but with thoſe, and reſting content with thoſe, which my countrey hath ſeuered to her priuate vſe, and her cuſtome is acquainted with of long continuaunce, I maye hope for conſent, where my countrey commendeth, and looke for ſucceſſe, where cuſtome leades my hand, and feare no note of nouelltie, where nothing is but auncient.

Amongſt theſe my countreys moſt familiar principles, *reading* offereth her ſelfe firſt in the entrie, choſen vpon good ground continued vpon great proofe, enrowled among the beſt, and the verie formoſt of the beſt, by her owne effectes, as verie many ſo verie profitable. For whether you marke the nature of the thing, while it is in getting, or the goodneſſe therof when it is gotten, it muſt needs be the firſt, and the moſt frutefull principle, in training of the minde. For the letter is the firſt and ſimpleſt impreſſion in the trade of teaching, and nothing before it. The knitting and iointing wherof groweth on verie infinitely, as it appeareth moſt plainely by daily ſpelling, and continuall reading, till partely by vſe, and partely by argument, the child get the habit, and cunning to read well, which being once goten, what a cluſter of commodities doth Reading.

it bring with all? what ſo euer any other, for either profit or pleaſure, of force or freewill, hath publiſhed to the world, by penne or printe, for any ende, or to any vſe, it is by reading all made to ſerue vs: in religion to loue and feare God, in lawe to obey and pleaſe men: in ſkill to entertaine knowledge, in will to expell ignorance, to do all in all, as hauing by it all helpes to do all thinges well. Wherfore I make *reading*, my firſt and faireſt principle of all other, as being ſimply the firſt in ſubſtaunce, and leaning to none, but leading all other, and growing after ſo great, as it raungeth ouer all, being ſomwhat without other, other nothing without it: and a thing of ſuch moment, as it is vainely begon, if it be not ſoundly goten, and being once found it ſelfe: it deliuereth the next maiſter from manifeſt toile, and the child himſelfe from maruellous trouble, from feare where he failes not, from ſtagg ng, where he ſtops not, with comfort where he knowes, with courage, where he dare, a ſecuritie to the parent, a ſafty to eche partie. I wiſhe the childe to haue his reading thus perfect, and ready, in both the Engliſh and the Latin tongue verie long before he dreame of his Grammar.

The reading of Engliſh firſt.

Of the which two, at whether it were better to begin, by ſome accident of late it did ſeeme ſomwhat doubtfull: but by nature of the tongues, the verdit is giuen vp. For while our religion was reſtrained to the Latin, it was either the onely, or the onelyeſt principle in learning, to learne to read Latin: as moſt appropriate to that effect, which the Church then eſteemed on moſt.

But now that we are returned home to our Engliſh abce, as moſt naturall to our ſoile, and moſt propter to our faith, the reſtraint being repealed, and we reſtored to libertie, we are to be directed by nature, and propertie, to read that firſt, which we ſpeake firſt, and to care for that moſt, which we euer vſe moſt: bycauſe we neede it moſt: and to begin our firſt learning there, where we haue moſt helpes, to learne it beſt, by familiaritie of our ordinarie language, by vnderſtanding all vſuall argumentes, by continuall company of our owne countreymē, all about vs ſpeaking Engliſh, and none vttering any wordes but thoſe, which we our ſelues are well acquainted with, both

in

in our learning and liuing.

There be two ſpeciall, whether ye will call them rules, or notes, to be obſerued in teaching, wherof the firſt is: That thinges be ſo taught, as that which goeth before, may induce that, which followeth by naturall conſequence of the thing it ſelfe, not by erronious miſſorting of the deceiued chuſer, who like vnto an vnſkilfull hoſte oftimes miſplaceth euen the beſt of his gueſtes, by not knowing their degrees.

The ſecond is, that thoſe thinges be put vnto children, which being confeſſed to be moſt neceſſarie, and moſt proper to be learned in thoſe yeares, haue leſt ſenſe, to their feeling, and moſt labour, without fainting. For can any growne man ſo moile him ſelfe, without to much cumber, with either the principles of Grammar, or cunning without booke, as a child will, the ones memorie being empty, the other being diſtracte with diuerſitie of thoughtes? *Reaſon* directes yeares, and *roate* rules in youth, *reaſon* calls in ſenſe and feeling of paine, *roate* runnes on apaſe and mindeth nothing elſe but either play in the ende, or a litle praiſe for a great deale of paines. Now praiſe neuer wearies, nor paine euer but wearies, and play pleaſeth children with any, yea the greateſt iniquitie of circunſtance, whether the weather lowre, or the maiſter frowne, ſo he will giue them leaue to go. Though the Latin tounge be already diſcharged of all ſuperfluities, exempt from cuſtome, to chaunge it, & laid vp for knowledge, to cheriſh it: and of long time hath bene ſmoothed both to the eye, and to the eare: yet in courſe of teaching it doth not naturally draw on the Engliſh, which yet remaineth in her lees vnrackt and not fined, though it grow on verie faire. Our ſpelling is harder, our pronouncing harſher, our ſyllabe hath commonly as many letters, as the whole Latin word hath. So that both conſequence, and hardneſſe preferre the Engliſh. Euen here muſt memorie begin her firſt traine, and ſtore her ſelfe with ſuch ſtuffe, as ſhall laie the beſt foundation to religion and obedience, which beginning in theſe yeares, will crepe on very ſtrongly, and no leſſe ſoundly: ſo that the child cannot but proue very good in age, which was ſo conſideratly entred in his youth. What the thinges ſhall be, wherin both reading muſt trauell, and memorie muſt make

choice, I will ſhew in mine Elementarie wherin the whole education before Grammer ſhalbe compriſed.

Writing. Next to reading followeth *writing*, in ſome reaſonable diſtance after, bycauſe it requireth ſome ſtrength of the hand, which is not ſo ſoone ſtaied nor ſo ſtiffe to write, as the tõgue is ſtirring & redy to read. And though writing in order of traine do ſuccede reading, yet in nature and time it muſt needes be elder. For the penne or ſome other penlike inſtrument did carue and counterfeat the letter or ſome letterlike deuiſe firſt rawly and rudely, neither all at once: then finely and fully, when all was at once: and therby did let the eye beholde that in charact, which the voice deliuered to the eare in ſounde, which being ſo ſet downe to vtter the power and knitting of the articulate voice, and afterward obſerued to expreſſe them in deede, cauſed writing be much vſed as interpreter to the minde, and reading be embraſed as expounder to the penne, and expreſſing that in force, which the penne ſet downe in fourme. Wherby it muſt needes follow, that raw and rude charactes, were the primitiue writing, which being expreſſed what they did ſignifie brought forth reading: and that experience vpon triall of their vertues, made ſo much of them both, as ſhe recommended them to profit, to haue them appointed for principles in the training vp of youth. So that reading being but the expreſſer of the writen charactes muſt needes acknowledge and confeſſe her puniſhip to writing, of whom ſhe tooke both her being and her beginning.

To limite any one cauſe how writing began, or to runne ouer the inuentours of thinges to finde out who deuiſed it firſt, were to geſſe at ſome vncertaine, though probable coniecture, without any aſſuraunce, to build on, as the thing it ſelfe is of ſmall importaunce, for any to tarie on. It is more then likely, wherof ſo euer the firſt charact came, that neceſſitie caught hold of it, to ſerue her owne tourne, and ſo enlarged it ſtill, till it came to that perfection which we ſee it now in. I will neither paint out reading with ſuch ornamentes, as it needes not, neither praiſe writing with ſuch argumentes, as it craues not. For it is praiſe enough to a good thing to be confeſſed good, & what ſo euer is ſaid more, is doubtfully to groũd that,

which

which is determinatly graunted, and to seeke for defence when the forte is surrendred. After that reading was reduced into forme, and brought to her best, she fined her foundresse, and is therfore aboue all praise, bycause she makes the eye, the paragon sense, by benefit of that obiect. And writing it selfe hath profited so much, since it hath bene perfited, as it now proues the proppe to remembraūce, the executour of most affaires, the deliuerer of secretes, the messager of meaninges, the enheritance of posteritie, whereby they receiue whatsoeuer is left them, in lawe to liue by, in letters to learne, in euidence to enioye. To come by this thing so much commended, so, as it may bring foorth all her effectes redily, and roundly, these notes must be kept. That the maister learne himselfe and teach his scholer a faire letter and a fast, for plainesse and speede: That the matter of his example be pithie, and proper, to enrich the memorie with profitable prouision: and that the learning to write be not left of, vntill it be verie perfit: bycause writing being ones perfectly goten doth make a wonderful riddance in the rest of our learning. For the master may be bould to charge his child with writing of his geare, when he findes him able, to dispatch that with ease, what so euer is enioyned him. Neither shall that child euer complaine of difficultie after, which can read and write perfectly before. For first he hath purchased K. those two excellent faire winges, which will cause him towre vp to the top of all learning, as *Plato* in the like case of knowledge, termeth *Arithmetick* and *Geometrie* his two wings wher- 7. De Rep. with to flie vp to heauen, from whence he doth fetch the true direction of his imprisoned ignorant. Secondly he hath declared eare he came to that cunning, that his wit would serue him, to proceede on further, as his winges will helpe him, to flie on faster. For in deede during the time, of writing and reading, his witte will bewraie it selfe, whether it may venture further vpon greater learning, or were best to stay at some smaller skil, vpon defect in nature. But if the child can not do that redily, which he hath rather looked on, then learned, before he remoue from his Elementarie, while his maister conceiues quickly, and he perceiues slowly, there is verie much matter offered vnto passion, wheron to worke. Which commonly 2.

brusteth out into much beating, to the dulling of the childe, & discouraging of the maister: and bycause of the to timely onset, to litle is done in to long a time, and the schoole is made a torture, which as it bringes forth delite in the ende, when learning is helde fast, so should it passe on verie pleasantly by the waye, while it is in learning: And generally this I do thinke of perfiting, and making vp, as children go on: (seing the argument it selfe doth draw my penne so forcibly forward,) that it must needes be most perfectly good. For what if oportunitie either to go any further at all, or at least to go so on, as their freindes did set them in, be suddenly cut of, either by losse of freindes, or lacke in freindes, or some other misfortune? were it not good that they had so much perfectly, as they are practised in? which being vnperfectly had, will either stand them in very small steede, or in none at all. To write and read wel which may be iointly gotten is a prety stocke for a poore boye to begin the world with all.

Writing the English hand first.

The same reasons which moued me to haue the child read English before Latin, do moue me also, to wishe him to write English before Latin, as a thing of more hardnesse, and redier in vse to aunswere all occasions. Thus farre I do thinke that all my countreymen will ioyne with me, and allow their children the vse, of their letter and penne. For those that can write and read may not gainsaie, least I aske of them why they learned themselues? If they that cannot, do mislike that they haue not, I will aske of them, why they wishe so oft for them?

Drawing.

Some controuersie before the thing be consideratly thought on, but none after, may arise about this next, which is to draw with penne or pencill, a cosen germain to faire writing, and of the selfe same charge. For penne and penknife, incke & paper, compasse & ruler, a deske & a dustboxe will set them both vp, and in these young yeares, while the finger is flexible, and the hand fit for frame, it will be fashioned easely. And commonly they that haue any naturall towardnesse to write well, haue aknacke of drawing to, and declare some euident conceit in nature bending that waye. And as iudgement by vnderstanding is a rule to the minde to discern what is honest, seemly, & sutable in matters of the minde, and such argumentes as fall within

within compaſſe of generall reaſon exempt from ſenſe: ſo this qualitie by drawing with penne or pencill, is an aſſured rule for the ſenſe to iudge by, of the proportion and ſeemelines of all aſpectable thinges. As he that knoweth beſt, how to kepe that himſelfe, which is comely in faſhion, can alſo beſt iudge, when comelineſſe of faſhion is kept by any other. And why is it not good to haue euery parte of the body: and euery power of the ſoule to be fined to his beſt? And ſeing that muſt be looked vnto long afore, which muſt ſerue vs beſt alwaye after, why ought we not to ground that thoroughly in youth, which muſt requite vs againe with grace in our age? If I or any elſe ſhould ſeeme to contemne that principle, which brought forth *Apelles*, and that ſo knowen a crew of excellent painters, ſo many in number, ſo marueilous in cunning, ſo many ſtatuaries, ſo many architectes: nay whoſe vſe all modelling, all mathematikes, all manuaries do finde and confeſſe to be to ſo notorious and ſo needefull: both I and that any elſe might well be ſuppoſed to ſee very litle, not ſeing the vſe of that, which is laboured for ſight, and moſt delitefull to ſee. Neither is the deuiſe mine, as if it were, repentance hath repulſe. For what ſo euer I do allow in others, which for the deuiſe do deſerue wel, I deſerued not ill, in mine opinion, if I were my ſelfe the firſt deuiſer therof. That great philoſopher *Ariſtotle* in the eight booke and third chapter of his Politikes, and not there onely, as not he alone, ioyneth writing and reading, which he compriſeth vnder this worde, γραμματικὴ, with drawing by penne or pencill, which I tranſlate his γραφικὴ, both the two of one parentage and petigree, as thinges peculiarly choſen to bring vp youth, both for quantitie in profit, and for qualitie in vſe. There he ſayeth, that as writing and reading do miniſter much helpe to trafficque, to houſeholdrie, to learning, and all publicke dealinges: ſo drawing by penne or pencill, is verie requiſite to make a man able to iudge, what that is which he byeth of artificers and craftes men, for ſubſtaunce, forme, and faſhion, durable and handſome or no: and ſuch other neceſſarie ſeruices, beſides the delitefull and pleaſant.

For the ſetting of colours I do not much ſtand in, howbeit if any dexterity that waye do draw the child on, it is an honeſt

mans liuing and I dare not condemne that famous fellowſhip which is ſo renowned for handling the pencill. A large field is here offered to praiſe the praiſeworthy, and to paint them out well, which painted all thinges ſo well, as the world ſtill wondereth at the hearing of their workes. But the praiſe of painting is no part of my purpoſe at this time, but the appointing of it among the training principles, being ſo aunciently allowed, ſo neceſſarie in ſo many thinges, ſo great a ground to ſo gallant a miſterie, as that profeſſion is, wherof *Apelles* was: and laſt of all, ſo neare a coſen to the faireſt writing, whoſe cradlefellow it is.

Muſick. *Muſicke* maketh vp the ſumme, and is deuided into two partes, the voice and the inſtrument, wherof the voice reſembleth reading: as yealding that to the eare, which it ſeeth with the eye: & the inſtrument writing, by counterfeting the voice, both the two in this age beſt to be begon, while both the voice and the ioinꝛe be pliable to the traine. The voice craueth leſſe coſt to execute her part, being content with ſo much onely, as writing, and drawing did prouide for their furniture, when they began their houſhold. The inſtrumente ſeemeth to be more coſtly, and claimes both more care in keping, and more charge in compaſſing. For the pleaſauntneſſe of *Muſick* there is no man that doth doubt, bycauſe it ſeemeth in ſome degree to be a medicine from heauen, againſt our ſorowes vpon earth. Some men thinke it to be too too ſweete, and that it may be either quite forborne, or not ſo much followed. For mine owne parte I dare not diſpraiſe it, which hath ſo great defendours, and deſerueth ſo well, and I muſt needes allow it, which place it among thoſe, that I do eſteeme the cheife principles, for training vp of youth, not of mine owne head alone, but by the aduiſe of all antiquitie, all learned philoſophie, all ſkilfull training, which make *Muſick* ſtill one of the principles, when they handle the queſtion, what thinges be beſt, to bring youth firſt vp in. If I had ſought occaſion of raunging diſcours which I ſtill auoide, but where the opening of ſome point, doth lighten the thing, and may delite the reader, whom flatte and ſtearne ſetting downe, by waye of *aphoriſme*, would ſoone weary, ſthough many not of the meaneſt would allow of that kinde

exceeding

exceeding well:) I might haue found out many digreſſiõs long agoe, or if I had taken holde of that which hath bene offered, I haue mette with many ſuch, ſince I began firſt to write: but of all, in all ſortes I do not finde any, wherin ſpeeche might ſo ſpreede all the ſailes, which ſhe hath, and the penne might vſe, all the pencilling, which ſhe can: as in painting out the praiſe and ornamentes of *Muſick*. The matter is ſo ample, the ground ſo large, the reaſons ſo many, which ſound to her renowne: the thing it ſelfe ſo auncient, and ſo honorable, ſo generall, and ſo priuate, ſo in Churches, and ſo without, ſo in all ages, and in all places, both highely preferred, and richely rewarded: the princeſſe of delites, and the delite of princes: ſuch a pacifier in paſſion, ſuch a maiſtres to the minde, ſo excellent in ſo many, ſo eſteemed by ſo many, as euen multitude makes me wonder, and with all to ſtaie my hand, for feare that I ſhall not eaſely get thence, if I enter once in. I will not therfore digreſſe: bycauſe there is better ſtuffe in place, and more fit for my purpoſe, then the praiſe of *Muſick* is. The Philoſophers, and Phyſicians, do allow the ſtraining, and recoylong of the voice in children, yea though they crie, and baule, beſide their ſinging, and ſhowting: by the waie of exerciſe to ſtretche, and kepe open the hollow paſſages, and inward pipes of the tender bulke, whereby *Muſick* will proue a double principle both for the ſoule, by the name of learning, and for the body, by the waye of exerciſe, as hereafter ſhall appeare.

But for the whole matter of *Muſick*, this ſhalbe enough for me to ſay at this time, that our countrey doth allow it: that it is verie comfortable to the wearyed minde: a preparatiue to perſwaſion: that he muſt needes haue a head out of proportion, which cannot perceiue: or doth not delite in the proportions of number, which ſpeake him ſo faire: that it is beſt learned in childehood, when it can do leaſt harme, and may beſt be had: that if the conſtitution of man both for bodie and ſoule, had not ſome naturall, and nighe affinitie with the concordances of *Muſick*, the force of the one, would not ſo ſoone ſtirre vp, the coſen motion in the other. It is wonderfull that is writen, and ſtrange that we ſee, what is wrought therby in nature of *Phiſick*, for the remedying of ſome deſperate diſeaſes.

Miſcontentmét. And yet there groweth ſome miſcótentemét with it, though it be neuer ſo good, and that not only in perſonages of whom I make ſmall account, but in ſome verie good, honeſt, and well diſpoſed natures, though to ſtearnly bent, which neuertheleſſe, for al their ſtearnnes, wil reſigne ouer their ſentẽce, & alter their opinió, ſometimes of thẽſelues vpõ deeper meditatió, what the thing in it ſelfe is, ſometime by inducemẽt, whẽ they fal in with other which are better reſolued: but moſt cheifly thẽ, whẽ *Muſick* it ſelfe conſideratly applyed, hath for a while obtained the fauorable vſe of their liſtning eares. The ſciẽce it ſelfe hath naturally a verie forcible ſtrength to trie and to tuche the inclination of the minde, to this or that affection, thorough the propertie of number, wheron it conſiſteth, which made the *Pythagorian*, and not him alone to plat the ſoule out ſo much vpon number. It is alſo very pleaſant for the harmonie and concent, wherby the hearer diſcouers his diſpoſition, and lettes pleaſure playe vpon the bitte, and dalye with the bridle, as delite will not be drowned, nor driuen to hidebare. For which cauſe *Muſick* moueth great miſliking to ſome men that waye, as to great a prouoker to vaine delites, ſtill laying baite, to draw on pleaſure: ſtill opening the minde, to the entrie of lightneſſe. And in matters of religion alſo, to ſome it ſeemes offenſiue, bycauſe it carieth awaye the eare, with the ſweetneſſe of the melodie, and bewitcheth the minde with a *Syrenes* ſounde, pulling it from that delite, wherin of duetie it ought to dwell, vnto harmonicall fantaſies, and withdrawing it, from the beſt meditations, and moſt vertuous thoughtes to forreine conceites,

Aunſwere. and wandring deuiſes. For-one aunſwere to all, if abuſe of a thing, which may be well vſed, and had her firſt being to be well vſed, be a ſufficient condemnation to the thing that is abuſed, let glotonie forbid meat, diſtempering drinke, pride apparell, hereſie religion, adulterie mariage, and why not, what not? Nay which of all our principles ſhall ſtand, if the perſons blame, ſhal blemiſh the thing? We read fooliſh bookes, wherat to laugh, nay wherein we learne that, which we might & ought forbeare: we write ſtrange thinges, to ſerue our owne fanſie, if we ſway but a litle to any lewde folly: we paint and draw pictures, not to be ſet in Churches, but ſuch as priuate houſes

hide

hide with curtaines, not to ſaue the colours, but to couer their owners, whoſe lightneſſe is diſcouered, by ſuch laſciuious obiectes. Shall reading therfore be reft from religion? ſhall priuate, and publike affaires, leaſe the benefit of writing? ſhall ſenſe forgoe his forſight, and the beautifier of his obiect? Change thou thy direction, the thinges will follow thee more ſwifte to the good, then the other to the bad, being capable of both, as thinges of vſe be, and yet bending to the better. Mans faulte makes the thing ſeeme filthie. Applie thou it to the beſt, the choice is before thee. It is the ill in thee, which ſeemeth to corrupte the good in the thing, which good, though it be defaced by thy ill, yet ſhineth it ſo cleare, as it bewraieth the naturall beautie, euen thorough the cloude of thy greateſt diſgracing. *Muſick* will not harme thee, if thy behauiour be good, and thy conceit honeſt, it will not miſcary thee, if thy eares can carie it, and ſorte it as it ſhould be. Appoint thou it well, it will ſerue thee to good purpoſe: if either thy manners be naught, or thy iudgement corrupt, it is not *Muſick* alone which thou doeſt abuſe, neither canneſt thou auoide that blame, which is in thy perſon, by caſting it on *Muſick*, which thou haſt abuſed and not ſhe thee. And why ſhould thoſe people, which can vſe it rightly, forgoe their owne good, or haue it with embaſing to pleaſure ſome peuiſhe, which will not yet be pleaſed? or ſeeke to heale ſores, which will feſture ſtill, and neuer ſkinne, though ye plaſter them daily, to your owne diſpleaſure. But am I not to tedious? This therfore ſhall ſuffiſe now, that children are to be trained vp in the Elementarie ſchoole, for the helping forward of the abilities of the minde, in theſe fower things, as commaunded vs by choice and commended by cuſtome. *Reading*, to receiue that which is bequeathed vs by other, and to ſerue our memorie with that which is beſt for vs. *VVriting* to do the like thereby for others, which other haue done for vs, by writing thoſe thinges which we daily vſe: but moſt of al to do moſt for our ſelues: *Drawing* to be a directour to ſenſe, a delite to ſight, and an ornament to his obiectes. *Muſick* by the inſtrument, beſides the ſkill which muſt ſtill encreaſe, in forme of exerciſe to get the vſe of our ſmall ioyntes, before they be knitte, to haue them the nimbler,

and to put Muſicianes in minde, that they be no brawlers, leaſt by ſome ſwaſh of a ſword, they chaunce to leaſe a iomte, an irrecouerable iewell vnaduiſedly caſt away. *Muſick* by the voice, beſides her cunning alſo, by the waye of *Phiſick*, to ſprede the voice inſtrumentes within the bodie, while they be yet but young. As both the kindes of *Muſick* for much profit, & more pleaſure, which is not voide of profit in her continuing kinde. All foure for ſuch vſes as be infinite in number, as they know beſt, which haue moſt knowledge & the parentes muſt learne, to lead their children to them: and the children muſt beleue, to winne their parentes choice, which may be in all, if they themſelues liſte, if they liſte not, in no more then they like, their reſtraining conceite neither bridling, nor abbridging any other mans entent, which ſeeketh after more. And though all young ones be not thus farre trained, yet we may perceiue, that all theſe be vſed, in particular proofes, and not to be refuſed in generall trade, where all turnes be ſerued, by ſetting foorth of all thinges that be generally in vſe, though not generally vſed. Thus much of theſe thinges at this time, which I do meane by Gods grace to handle in their owne Elementarie, as preciſely and yet, as properly, as euer I can.

## *Chapter 6.*

*Of exerciſes and training the body. How neceſſarie a thing exerciſe is. What health is, and how it is maintained: what ſickneſſe is, how it commeth, and how it is preuented. What a parte exerciſe playeth in the maintenaunce of health. Of the ſtudent and his health. That all exerciſes though they ſtirre ſome one parte moſt, yet helpe the whole bodie.*

THe ſoule and bodie being coparteners in good and ill, in ſweete and ſowre, in mirth and mourning, & hauing generally a common ſympathie, & a mutuall feeling in all paſſions: how can they be, or rather why ſhould they be ſeuered in traine? the one made ſtronge, and well qualified, the other left feeble, and a praye to infirmitie? will ye haue the minde to obtaine thoſe thinges, which be moſt proper vnto her, and moſt profitable vnto you, when they be obtained? Then muſt ye

alſo

alſo haue a ſpeciall care, that the bodie be well appointed, for feare it ſhrink, while ye be either in courſe to get them, or in caſe to vſe them. For as the powers of the ſoule come to no proofe, or to verie ſmall, if they be not foſtered by their naturall traine, but wither and dye, like corne not reaped, but ſuffered to rotte by negligence of the owner, or by contention in chalenge: euen ſo, nay much more, the bodie being of it ſelfe lumpiſhe and earthy, muſt needes either dye in drowſineſſe, or liue in looſeneſſe, if it be not ſtirred and trained diligently to the beſt. And though the ſoule, as the fountaine of life, and the quickner of the body, may & will beare it out for ſome while, thorough valiauntneſſe of courage: yet weakneſſe will not be alwayes diſſembled, but in the ende will and muſt bewraie her owne want, euen then perauenture, when it were moſt pittie. Many notable perſonages for ſtomacke and courage, many excellent men for learning and ſkill, in moſt and beſt profeſſions haue then left their liues, thorough the plaine weakneſſe, of their contemned bodies, when they put their countries in moſt apparent and gladſome hope of rare and excellent effectes, the one of valiantneſſe and manhood, the other of knowledge and ſkill. Seing therfore there is a good in them both, which by diligent endeuour may be auaunced to that, for which it was ordained, and by negligent ouerſight, doeth either decaye quite, or proues not ſo well, as otherwayes it might, I maye not ſlightly paſſe ouer the bodies good, being both ſo neare, and ſo neceſſarie a neighbour vnto the ſoule: conſidering I haue beſtowed ſo much paines already, and muſt beſtow much more, in the ſeruice of the ſoule: nay rather conſidering I deale with the bodie but once, and that onely here, wheras I entreat of the ſoule, and the furniture therof in what ſo euer I ſhall medle with, in my whole courſe hereafter. If common ſenſe did not teach vs the neceſſitie of this point, and extreme feeblenes did not force men to confeſſe, how great feates they could do, and how actiue they would proue, if their weake limmes and failing ioyntes, would aunſwere the luſty courage, and braue ſwinge of their fierie and freſh ſpirites: I would take paines to perſwade them by argumentes, both of proofe in experience, and of reaſon in nature, that as it is eaſie, ſo it were needefull

to helpe the body by ſome traine, not left at randon to libertie, but brought in to forme of ordinarie diſcipline, generally in all men, bycauſe all men neede helpe, for neceſſarie health, and ready execution of their naturall actions: but particularly for thoſe men, whoſe life is in leaſure, whoſe braynes be moſt buſied, and their wittes moſt wearied, in which kinde ſtudentes be no one ſmall part, but the greateſt of all, which ſo vſe their mindes as if they cared not for their bodies, and yet ſo neede their bodies, as without the ſtrength and ſoundneſſe wherof, they be good for nothing, but to moane themſelues, and to make other maruell, why they take no more heede, how to do that long, which they do ſo well, being a thing within compaſſe of their owne care, and knowledge. For who is ſo groſſe, as he will denie that exerciſe doth good, and that ſo great, as is without compariſon, ſeing olde *Aſclepiades* is by *Galene* confuted, and ſtawled for an aſſe: as *Eraſiſtratus* alſo his diſſenebling freind? or who is ſo ſore tied either to ſtudie, or to ſtocks, as he cannot ſtirre himſelfe if he will, or ought not if he may? But the matter being confeſſed, euen by the moſt idle, and vnweildy to be healthfull and good, I ſhall neede no more reaſon, to procure aſſent, and allowaunce for exerciſe. My whole trauell therfore muſt be to finde out, and ſet foorth, what ſhall be requiſite to the perfourmaunce of this point, concerning the traine and exerciſing of the body, that it may proue healthy, & liue long: and be ready to aſſiſt, all the actions of the minde.

Wherein therfore conſiſteth the health of the bodie, and how is it to be maintained vntill ſuch time, as nature ſhall diſmantle, and pull it downe her ſelfe? To aunſwere this queſtion, and withall to declare, how great an officer to health exerciſe is: I will firſt ſhew, wherin health doth conſiſte, and
1. how diſeaſes do come: then how health is maintained, and
2. diſeaſe auoided: Laſt of all how great a parte is appointed for
3. exerciſe to plaie in the perfourmaunce therof, bycauſe I ſaye, and not I alone, but *Galen* alſo that great Phyſician, neither *Galen* onely, though ſufficient alone, but all that euer liued, & were cheife of that liuerie, that who ſo can applie the minde well with learning, and the bodie with exerciſe, ſhall make both a wiſe minde, and a healthfull bodie in their beſt kinde.

1. De ſani. tuen.

Wherefore ſeing I haue ſet downe wherein the traine of the minde doth conſiſt, ſo much as the Elementarie courſe doth admit, and muſt perfourme, and ſo farre as theſe my Poſitions require at this time, whoſe profeſſion is not to tary, though it tuche them: I wil now handle that other part of exerciſe, wherwith the bodie is either to be kept in health, or to be helpt to health: and that not onely in the Elementarie, to whom this treatiſe ſhould ſeeme to aunſwere, but alſo in the generall ſtudent during his whole life: which muſt alwaye rule himſelfe by thoſe circunſtances, which direct the application of exerciſe, according to time age, &c. and ſhalbe handled herafter.

What is health and ſickeneſſe.

There be in the bodie of man, the force of foure elementes, fire and aire, water and earth, and the pith of their primitiue, & principall qualities, heat and couldneſſe, moyſture and dryneſſe, which the Phyſicians call the ſimilarie partes, of the ſimilitude and likeneſſe that they haue, not the one to the other, but the partes of eche to their owne whole, bycauſe euerie leaſt part, or degree of theſe great ones, beare the name of the whole, as euerie part or parcell of fier, is called fier, no leſſe then the whole fier, of water, water, of aier, aier, of earth, earth, and euerie degree of heat, is heat, of cold, is cold, of moyſture, is moyſture, of dryneſſe, is dryneſſe, though greater and ſmaller, leſſe and more, be epithetes vnto them, as either their quantitie, or qualitie doth ſprede or cloſe.

There be alſo in the ſame bodie certaine inſtrumentall partes, compounded and conſiſting in ſubſtance of the ſimilarie, which the bodie doth vſe in the executing of the naturall functions, and workinges therof. Now when theſe ſimilarie partes be ſo tempered, and diſpoſed, as no one doth excede any other in proportion to ouerrule, but all be as one in conſent to preſerue: and the inſtrumentall partes alſo be ſo correſpondent one to an other, in compoſition and greatneſſe, in number and meaſure, as nature thorough the temperature of the firſt, may abſolutely vſe the perfectneſſe of the laſt, to execute and perfourme without let or ſtoppe, what appertaineth to the maintenaunce of her ſelfe: it is called health, and the contrarie, diſeaſe, both in the whole bodie, and in euery part therof. In the whole bodie by diſtemperature of the whole, in ſome part, by

compoſition, out of place, and diſioynted, by greatnes, being to bigge or to ſmall: by meaſure, being miſſhapen and faſhionles: by number, being to many and needleſſe: or to few, and failing. This health whether it be in the middle degre, wherin all executions be complete without any ſenſible let: and no infirmitie appeareth, that the bodie feeles with any plaine offence: Or if it be in the perfecteſt degree, which is ſo ſeldom, as neuer any ſaw, bycauſe of great frailty, and britleneſſe in our nature: it neuer continueth in one eſtate, but altereth ſtill, and runnes to ruyne, without both ſpeedy and daily, nay without hourely reparation.

The cauſes which alter, and chaunge it ſo, be ſomtime from within the bodie, and were borne with it: ſometime from without, and yet not without daunger. From within, the verie propertie and pithe of our originall ſubſtance, and matter whence we grew, altereth vs firſt, which as it beginneth, and groweth in moyſture, ſo it endeth, and ſtayeth in dryneſſe, and in the ende decayeth the bodie with to much dryneſſe, which extreame though naturall withering, we call olde age, which though it come by courſe, and commaundement of nature, yet beareth it the name, and title of diſeaſe, bycauſe it decayeth the bodie, and deliuereth it to death. From within alſo, the continuall rebating, and falling awaye of ſomwhat from the bodie, occaſioneth much chaunge, nay that is moſt cauſe of greateſt chaunge, and killeth incontinent by meere defect, if it be not ſupplyed.

To theſe two cauſes of inward alteration, there aunſwere two other forreine cauſes, both vnholeſome, and perillous, the aire, which enuironneth vs, and violence, which is offered vs. The former of the two, decaing our health with to much heat, cold, dryneſſe, and moyſture of it ſelfe: or by noyſomneſſe of the ſoile, and corruption in circunſtance. The ſecond, by ſtrong hand bruſing, or breaking, wounding or wiping awaie, of ſome one part of the bodie, or els killing the whole conſort of the bodie with the ſoule, and taking away life from it. Theſe foure ouerthrowes of our bodies and health, olde age, waſte, aire, and violence, finde by helpe of nature, and arte, certaine oppoſitions, which either diuert them quite, if they maye be

auoided,

auoided, or kepe them of longer, if they maye be differred, or mittigate their malice, when it is perceiued. For forreine violence, foresight will looke to, where casualtie commaundes not, and cannot be foreseene. For infection by the aire, that it do not corrupte and marre so much as it would, wisedome will prouide, and defende the bodie from the iniuries, and wronges therof. That olde age grow not on to fast, circunspectnes in diet, consideration in clothes, diligence in well doing, wil easely prouide, both for the minde not to enfect, first it selfe and then the bodie: and for the bodie not to enforce the minde, by too impotent desires. That waste weare not, meat takes in chardge, to supplie that is drye, and decayeth: drinke promiseth to restore moysture, when it doth diminishe: the breath it selfe, and arteriall pulse, looke to heating and cooling. And *Physick* in generall professing foresight to preuent euills, and offering redresse, when they haue done harme, so not incurable, doth direct both those and all other meanes. Now in all these helpes, and most beneficiall aides of our afflicted nature, which deuiseth all meanes to saue her selfe harmelesse, and deliteth therin, when she is discharged of infirmities, to much stuffes and stiffles, to litle straites and pines, both vndoe the naturall. To much meat cloyes, to litle faintes, both perishe the principall. To much liquour drownes, to litle dryes, both corrupt the carcasse. Heat burnes, cold chilles, in excesse both to much, in defect both to litle, and both causes to decaie. Mediocritie preserueth not onely in these but in whatsoeuer els.

But now what place hath exercise here? to helpe nature by motion in all these her workinges, and wayes for health: to encrease and encourage the naturall heat, that it maye digest quickly and expell strongly: to fashion and frame all the partes of the bodie to their naturall and best hauiour: to helpe to rid needelesse, and superfluous humours: reffuse and reiected excrementes, which nature leaues for naught, when she hath sufficiently fed, and wisheth rather they were seene abrode, then felt within. And be not these great benefites? to defend the body by defeating diseases? to stay the minde, by strengthening of her meane? to assist nature being both daily, and Exercise.

daungerously, assailed both within and without? to helpe life to continue long? to force death, to kepe farre a louse?

Now as all constitutions be not of one and the same mould, and as all partes be not moued alike, with any one thing: so the exercises must alter, and be appropriate to each: that both the constitution may be continued in her best kinde, and all the partes preserued to their best vse, which exercises being compared among themselues one to an other, be more or lesse, but being applyed to the partie kepe alwayes in a meane, when they meane to do good. Concerning students, for whose health my care is greatest, the lesse they eate, the lesse they neede to voide: and therfore small diet in them, best preuenteth all superfluities, which they cannot auoide, if their diet be great, and their exercise small. Their exercise must also be very moderate, and not alter to much, for feare of to great distemperature in that, which must continue moderate: and with all it should be ordinarie, that the habit may be holesome, and sudden chaunge giue no cause of greater inconuenience. Wherfore to auoide distemperature the enemie to health, and so consequently to life, and to maintaine the naturall constitution so, as it may serue to the best, wherin her duetie lyeth, and liue to the longest, that in nature it can, besides the diet, which must be small, as nature is a pickler, and requires but small pittaunce: besides clothing which should be thin euen from the first swadling to harden, and thick the flesh: I do take this traine by exercise, which I wishe to be ioyned with learning, to be a marueilous furtherer.

1.

2.

3.

But for diet to auoide inward daungers, and clothing to auert outward iniuries, and all such preuentions, as are not proper to teachers, though in communitie more proper then to any common man: I set them ouer to parentes, and other well willers, which will see to them, that they faile not in those thinges: and if they do, will fly to Physicians, by their helpe to salue that, which themselues may forsee. For exercises I will deale, which to commend more then they will commend themselues, when I shall shew both what they be, and the particular profites of euery one of them, which I chuse from the rest, were me thinke verie needlesse, and cheifly to me, which seeme sufficiently

cientlye to praiſe them, in that I do place them among principles of prerogatiue. But as in the ſoule I did picke out certaine pointes, wherynto I applyed the training principles: ſo likewiſe in the bodie, may I not alſo ſeuer ſome certaine partes, wherynto my preceptes muſt principally be conformed? that ſhall not neede. For as in the ſoule the frute of traine doth better and make complete euen that which I tuched not, and ſo conſequẽtly the whole ſoule: ſo in the bodie, thoſe exerciſes which ſeeme to be appointed for ſome ſpeciall partes, bycauſe they ſtirre thoſe partes moſt, do qualifie the whole bodie, and make it moſt actiue. Wherefore as there I did promiſe not to anatomiſe the ſoule, as neither dealing with Diuines nor Philoſophers: ſo do I not here make profeſſion to ſhew the anatomie of the bodie, as medling neither with Phyſicians nor Surgeans, otherwiſe then any of them foure can helpe me in exerciſe. To the which effect, and ende, I will onely cull out from whence I can, ſuch ſpeciall notes, as both Philoſophers, and Phiſicians do know to be moſt true, and both the learned, and vnlearned, will confeſſe to be for them: and ſuch alſo, as the training maiſters may eaſely both helpe, and encreaſe in their owne triall. For both reaſon, and rule, do alwaye commaunde, that the maiſter be by, when exerciſe is vſed, thorough whoſe ouerlooking the circunſtance is kept, which helpeth to health, and the contrarie ſhunned, which in exerciſe doth harme. In the elder yeares, reaſon at the elbow muſt ſerue the ſtudent, as in theſe younger, the maiſters preſence helpes to direct the child.

But to ioyne cloſe with our traine. What partes be they in our bodie, vpon whom exerciſe is to ſhew this great effecte? or what be the powers therof, which muſt ſtill be ſtirred, ſo to ſtay, and eſtabliſh the perpetuitie of health, not in themſelues alone, but in the whole bodie, by them? Where ioyntes be to bend, where ſtringes to tye, where ſynewes to ſtirre, where ſtreatchers to ſtraine, there muſt needes be motion: or els ſtifneſſe will follow, and vnweildyneſſe withall: where there be conduites to conuey the blood, which warmeth, canales to carie the ſpirite, which quickneth, pipes to beſtow the aire, which cooleth, paſſage to diſmiſſe execrements which eaſeth, there muſt needes be ſpreding, to kepe the currant large, and

eche waie open, for feare of obſtructions, and ſudden fainting. Where to much muſt needes marre, there muſt be forcing out, where to litle muſt nedes lame, there muſt be letting in: where thickning threates harme, there thinning fines the ſubſtance: where thinning is to much, there thickning muſt do much, and to knit vp all in ſhort, all theſe offices, whervnto our bodie ſerueth naturally, either for inward beſtowing of nurriture, and maintenaunce of life: or for outward motion, and executions of vſe, muſt be chearifhed and nuſled ſo, as that they do by nature well, and truely, they may do by traine, both long, and ſtrongly. I ſhall not neede to name the partes, all in one ruk, as of ſet purpoſe, which be knowen by their effectes: and the exerciſes alſo themſelues will ſhew for whom they ſerue. But for example firſt in the partes let vs ſee, whether we can diſcern them by their working, and properties, that therby the exercile may be pickte, which is moſt proper to helpe ſuch effectes.

1. Who doth not ſtreight waye conceiue, that the lunges or lightes be ment, when he heareth of an inward part, which prouideth winde for the harte, to allay his heat, and to miniſter ſome clammy matter vnto it, whence he may take aire, moſt fit for his functions, and not at the ſudden be forced to vſe any forreine?

2. Or who doth not by and by ſee, that the harte is implyed, when he heareth of an other inward part, which is the ſpring, and fountaine, of the vitall ſpirite and facultie, the ſeat and ſender out of naturall heat, the occaſion and cauſe of the arteriall pulſe, which by one arterie, and way, receiueth cooling from the lunges, by an other, ſendeth the vitall ſpirite, the hote, and hurling blood, thorough out the whole bodie?

3. Or who is ſo groſſe, as not to geſſe at the liuer, when he heareth of an other inward part, which is the cheife inſtrument of nurriture, the workhouſe of thicke & groſſe blood: that feedeth the life and ſoule: when it deſireth meat, and drinke, and what is els neceſſarie: which conueieth blood thorough the veines to nurriſh all partes of the bodie, with the naturall ſpirit in it, if there be any, verie darke and heauie?

4. Nay hath he any braine, which ſeeth not the braine plainly laid before him, when he heareth a part of mans bodie named,

med, which breedeth a ſowliſh, and life ſpirite, as moſt pure, ſo moſt precious, and rather a qualitie then a bodie, and vſeth it partly to further the working of that princely, and principall part of mans ſoule, wherby he vnderſtandeth and reaſoneth: partly to helpe the inſtrumētes of ſenſe, and motion, by meane of the ſineues, neuer ſuffering them to lacke ſpirite: which is the cheiſe and capitall cauſe, why theſe inſtrumentes do their duties well? And ſo forth in all the partes aſwell without, as within ſighte, whoſe properties when one heareth and finding that they be helped by ſuch a motion he can forthwith ſay, that ſuch an exercise is good for ſuch a part: He can tel what the parte is.

Now againe for exerciſes. Who hearing that moderate running doth warme the whole body, ſtrengthneth the naturall motions, prouoketh appetite, helpeth againſt diſtilling of humours and catarres, and driueth them ſome other waie; 1.

Or that daunſing beſide the warmth, driueth awaye numneſſe, & certaine palſies, comforteth the ſtomacke, being cumbred with weaknes of digeſtiō, & confluence of raw humours, ſtrengtheneth weake hippes, fainting legges, freatiſhing feete: 2.

Or that ryding alſo is healthfull for the hippes and ſtomacke: that it cleareth the inſtrumentes of all the ſenſes, that it thickneth thinne ſhankes: that it ſtayeth looſe bellies: 3.

Or that loud ſpeaking ſtreatcheth the bulke exerciſeth the vocalle inſtrumentes, practiſeth the lungues, openeth the bodie, and all the paſſages therof: 4.

Or that loud reading ſcoureth all the veines, ſtirreth the ſpirites thorought out all the entraulles, encreaſeth heat, ſuttileth the blood, openeth the arteries, ſuffereth not ſuperfluous humours to grow groſſe and thicke: who, ſay I, hearing but of theſe alone in taſte for all, or of all together by theſe alone, doth not both ſee the partes, which are preſerued, the exerciſe which preſerueth, and the matter wherin? 5.

Wherfore ſeing exerciſe is ſuch a thing, that ſo much enableth the bodie, whom the ſoule hath for companion in all exploites, a comfort being lightſome, a care being lotheſom, a courage being healthy, a clog being heauie, I will, bycauſe I muſt, if I meane to do well, plat forth the whole place of exerciſing the bodie, at ones for all ages.

## Chapter 7.

### The braunching, order, and methode, kept in this discours of exercises.

BYcause the speciall marke wherat I shoote, is to bring the minde forward to his best, by those meanes which I take to be best, wherin I must of force continue verie long, as in my principall and cheife subiecte, and in no place sauing this, entreat of the bodie, but onely how to apply that to it, which I pitche downe here: I thinke it good therefore in this place to perfit, and handle at full the whole title of exercises with all the circumstances belonging thervnto, so sufficiently and fully, as my simple skill can aspire vnto: & as the present occasion of a position or passage vseth to require, leauing that which I do not medle with, to those that shall professe the thing, ether for their owne, or for their childrens health, wherin I will kepe this methode and manner of proceeding. First I wil note somewhat, generally concerning all exercises. Secondly I will chuse out some especiall exercises, which vpon good consideration I do take to be most proper, and propitious to schooles, and scholers. Thirdly I will applye the circumstances, required in exercise to euerie of them, so neare as I can, that there be no error committed in the executing. For the better the thing is, if it hit right, the more dangerous it proueth, if it misse of that right. Last of all I will shew the training maister, how to furnish himselfe thoroughly, in this professed exercising: bycause he must both applie the minde with learning, and the bodie with mouing, at diuerse times, refreshing himselfe, with varietie and chaunge.

1. 2. 3. 4.

But in handling of these foure pointes, I meane to rippe vp no idle question: I terme that idle, where health is the ende, and the question no helpe to it, but cause to discours, and delaye of precept. Such questions be these: who first found out the arte of exercise called *Gymnastice*, or whether it belong to the Physician or no: being a preseruatiue to health: or who first deuised the particular exercises: or who were most famous for the executing therof, and a number of such like discoursory argumentes, which learned men hauing leasure at will, as a schoole-

ſchoolemaiſter hath not, and willing to wade farre, as my ſelfe could wiſh, haue mined out of the bowelles of antiquitie, and entraules of authoritie, ſometimes ſadly, and ſaing in deede much, vpon euident and apparent teſtimonies, ſometimes ſimply, and ſurmiſing but ſome ſuch thing, by very light and ſlight coniectures: oftimes ſupported by bare gueſſe, at ſome ſilly word, or ſome more naked warrant. Wherfore to the matter.

## *Chapter* 8.

*Of exerciſe in generall and what it is. And that it is* Athleticall *for games*, Martiall *for the fielde*, Phyſicall *for health*, præparatiue *before*, poſtparatiue *after the ſtading exerciſe: ſome within doores, for foule whether, ſome without for faire.*

ALL exerciſes were firſt deuiſed, and ſo in deede ſerued, either for games and paſtime, for warre and ſeruice, or for ſuretie of health & length of life, though ſomtime all the three endes did concurre in one, ſometimes they could not. For why might not an healthfull, and a ſound body, both ſerue in the fielde for a ſoldiar, and in the ſand for a wraſtler? But we ſeldom reade, that the *athleticall* conſtitution whoſe ende was gaming, whoſe exerciſe was paſtime, whoſe diet was vnmeaſurable for any mã to vſe, did either deliuer the world an healthfull body, being ſtrained beyond meaſure, or a courageous ſoldiar, being vnweildy to fight, as one compounded & made of fat and fog, brawnie and burdenous. The diuiſion of exerciſes.

The *athleticall* and gaming exerciſes, were in generall aſſemblies, to winne ſome wager, to beare awaie the priſe, to be wondered at of the world, or to ſet foorth the ſolemnities of their feſtiuall ſeruice, and ceremonies in the honour of their idoles: or in publike ſpectacle to adourne and ſet foorth, the triumphant and victorious ſhewes, the ſumptuous and coſtly deuiſes of their princes and ſtates. Wherin we reade, that particular men haue ſhewed ſuch effectes of ſtrength, & ſturring, by the helpe of exerciſe, and traine, as nature her ſelfe could neuer attaine vnto, though ſhe furthered the feat, and got her ſelfe the worſt, both by empairing of health, and haſtning on of death, thorough ſtraining to much. It is more then maruci- Athleticall.

lous to thinke on, and yet we finde it of verie good recorde, what and how incredible weight, both of liuing creatures, and massier mettal, one mans force hath bene noted to haue borne, by being only vsed to that burthen. Would any man beleue it, if it were not of good writen credit, that one *Milo* so strutted himselfe, so pitcht his feet, so peysed his bodie, as he remained vnremoueable from his place, being haled at and pulde by a number of people. *Actiuitie* hath wrought wonders, *swiftnesse* incredible thinges, and what propertie what not? where nature and ambition were backt with exercise and good will, to do but one thing well.

Martiall. For the vse of warre, and defence, it is more then euident, that exercise beares the bell: Can one haue a bodie to abide cold, not to melte with heat, not to starue for hunger, not to dye for thirst, not to shrinke at any hardnesse, almost beyond nature, and aboue common reache, if he neuer haue it trained? will nimblenesse of limmes awaie with all labour, surpasse all difficulties, of neuer so diuers, and dangerous groundes, pursue enemies to vanquish, reskue freinds to saue, retire from danger without harme, thrust it selfe into daunger without daunger, where no traine before made acquaintaunce with trauell? Whervpon called the *Romaines* their whole armie *Exercitus*, but bycause it consisted of a valiant number of exercised and trained men? which were not to seeke at a sudden, bycause they had vsed armes before: how could common weales where the territory was but small, and the enhabitantes few, haue still deliuered themselues from mightier assailantes, then they seemed defendantes? or in continuall threates, of ielous neighbours, how could they still haue kept their owne, if that small territorie, had not bene thoroughly employed? and that petie paucitie gallantly trained? wherby it was able for hardnesse and sufferance to abide what not? For actiuitie and manhood, to haue mastered whom not? or at the least had good meanes, not to receiue any foile, where onely the huger number, and the vntrained multitude, were to trie the masterie in fielde against them?

Phyſicall. For health it is most manifest that exercise is a mighty great mistresse, whether it be to confirme that which we haue by nature,

nature, or to procure that which we haue not by nature: or to recouer that by industrie, and diligence, which we haue almost lost, by misfortune & negligence. The exercises which do serue to this healthy end, do best serue for this my purpose, & though an healthfull body be most apt and actiue, both for gaming to get wagers, and for warring to winne victories, yet in my exercises, I neither meane to dally with the gamester, nor to fight with the warrier, but to marke which way I may best saue students, who haue most neede of it: being still assailed by those enemies of health, which waxe more eager and hoat, the more weake and cold that exercise is.

This exercise of ours by forme of definition, is said to be a vehement, & a voluntarie stirring of ones body, which altereth the breathing, whose ende is to maintaine health, and to bring the bodie to a verie good habit. Doth not exercise at this her first entry offer to performe so much as I did vndertake for her? health of the body, & an healthy habit of all the limmes: which two effectes, bycause they be good, who doth not desire them? and being got by exercise, why is it not in price? and being reducible to order, why should it not be in traine? They that write of exercise, make three degrees in it, wherof they call the first a preparatiue, in Greek παρασκευαστικόν, the next simply by the name of exercise γυμνάσιον the third a postparatiue, in Greek ἀποθεραπευτικόν. The preparatiue serued, not to passe rudely, and roughly into the maine exercise, without qualifying the bodie by degrees before, bycause sudden alteration workes ill disposition. The postparatiue or apotherapeutike followeth the maine exercise, to reduce the body by gentle degrees, to the same quietnesse in constitutiō, wherin it was, before it was so moued. Which two pointes bycause they rest most in the maisters consideration, which is to ouersee the traine, I commit them to his care: so to applie his cunning as he shall see cause in exercising his charge. And yet herein I entend to helpe him, when I shall handle the circumstances which direct exercises.

What is exercise.

1. παρασκευαστικόν.

2. γυμνάσιον.

3. ἀποθεραπευτικόν.

The third degree, which is enclosed betwene these two, is that same exercise, which I praise so much, and vpon whom the other two waite, wherof, as writers make to many, and to

γυμνάσιον.

finely minced distinctions, so I make account but of one at this time, wherof I do make two braunches, or spieces, the one to be vsed within dores, and the other abroade, that whether the weather be faire or fowle, the exercise in some kinde may neuer faile.

## Chapter 9.

### *Of the particular exercises, why I do appoint so manie, and how to iudge of them, or to deuise the like.*

I will not here runne thorough all the kindes of exercises that be named either by *Galene* or any other writer, wherof many be discontinued, many be yet in vse, but out of the whole heape I haue pickt out these for within dores, *lowd speaking, singing, lowd reading, talking, laughing, weaping, holding the breath, daunsing, wraſtling, fensing, and scourging the Top.* And these for without dores, *walking, running, leaping, swimming, riding, hunting, shooting, and playing at the ball.* Wherof though the very most be vsed oftimes, not in nature of exercises, but either of pleasure, or necessitie, yet they be all such, as will serue well that waie, and be so made account of among the best writers, that deale in this kinde: and for that some of them maye be said to be most proper to men, and farre aboue boyes plaie: you must remember, that I deale for all students, and not for children alone, to whom it is in choice, besides all these to deuise other for their good, as circunstance shal lead them. There may also be reasons, to perswade some men to mislike of, I do not thinke all, but I suppose some, of these thinges, which I do appoint, as both commendable and profitable exercises, with whom I will not here striue, but desire them to iudge of me, without preiudice, and to stay their sentence, vntill they see in what sorte I allow them. For knowing the cause of offence, I might seeme very simple, if I should simply allow that, which is disallowed vpon reason, and not misliked without manifest shew of probable cause: and so to reserue the thing, as I did not remoue the blame. They must also thinke that nothing is abused, but that both may and ought to be well vsed, which well, they must vse, and refuse the ill: seing where misuse draweth blame, there right vse deserueth praise.

Therfore

Therfore I wiſhe thoſe that be of yeares, & abilitie to guide themſelues to call circunſtance to counſell, and conſideration to aduiſe. For as conſideration ſhapeth the circunſtance, ſo circunſtance is a thing, which maketh all that is done, either to pleaſe or diſpleaſe: to be ſent awaie with a cutting checke: or to be bid tarie, with a cheary contenaunce. As for the child in whom wiſdom wanteth, to way with diſcretion, what it is that he doeth, the maiſter alone muſt ſupplie all wantes, or beare all blames, though it be but a ſimple recompence, to blame wante of conſideration, when harme is receiued. Some man may alſo ſay, what needes ſo many, and miſlike the multitude. Of many to chuſe ſome, is vſuall in all choice, and where ſtore is, why ſhould choice be ſtinted? he may leſſen the number, that alloweth but of one, and I haue pickt out the likeſt, to ſatisfie all in diuerſities of liking, who ſo ſhall like any of theſe, may vſe them with me, or vpon the like ground, may deuiſe himſelfe other. In handling of eche of theſe, I will firſt ſhew for what partes, to what end, and in what manner, they be profitable and holeſome being moderatly vſed: then for whom, and with what daunger, they be ſtrained to the contrarie.

## *Chapter* 10.

### *Of lowd ſpeaking. How neceſſarie, and how proper an exerciſe it is for a ſcholler.*

THe exerciſe of the voice which in Latin they name *vociferatio*, in Greek ἀναφώνησις, as them φωναικοὶ, which were the training maiſters, in Engliſh maye be tearmed lowd ſpeaking, of the height: for though it vſe all the degrees, which be in the voice, yet is it moſt properly to take his name, of the lowdeſt and ſhrilleſt, as the moſt audible in ſound, and therfore fitteſt to giue the name, as all thinges els receiue theirs, of ſome one qualitie of moſt eſpeciall note. The auncient *Phyſicians* entertaine it among exerciſes, bycauſe it ſtirreth the bulke, and all thoſe inſtrumentes, which ſerue for the deliuerie of voice, and vtterance of ſpeeche: bycauſe it aideth, dilateth, and comforteth the lunges in his windworke, it encreaſeth, cleanſeth, ſtrēgtheneth, and fineth the naturall heat: it maketh

the ſound and ſoueraigne partes of the bodie ſtrong and pure: and not lightly to be aſſailed by any diſeaſe it mendeth the colour, and cheareth the countenaunce. Now that it hath theſe properties they do proue by naturall argumentes. That it practiſeth and ſtirreth the inward partes, and vocall inſtrumentes, no man may denie, which will confeſſe, that the mouth alone, is the onely port and paſſage for ſpeeche. That it encreaſeth the naturall heat, the breath it ſelfe doth moſt euidētly declare, bycauſe it is alwaye exceeding warme, when one exerciſeth the voice, it is ſo thronged and cruſſhed with taking in and letting out. That it cleanſeth and cleareth, there be two cauſes to proue: the one is, bycauſe it maketh the fleſh more fine and thinne, and ſmoother to the hand, not onely thorough ſtretching and ſtraining the ſkinne, but by remouing excrementes, which naturally thicken and make rugged. The other is, for that by mouing the vocall inſtrumentes the inward moyſture conſumeth and waſteth, as it doeth appeare by that thicke and groſſe vapour, which proceedeth out of his mouth that ſpeaketh alowd, and other congealed excrementes reſting of olde in other paſſages, which this exerciſe expelled from the inward partes. That it both fines and ſtrengthens the naturall heat, hereby it is more then plaine. For that the inward veſſelles and pipes be ſcoured thereby, and ſundry ſuperfluities expelled both at the noſe, and mouth, which as they darkened, weakned, and thickned the naturall heat, when they were within the bodie: ſo being diſmiſſed themſelues, they leaue it pure, fine, and ſtrong, whereby the partes being ſound and cleare more ſtrength groweth on to healthward, and leſſe to diſeaſe. Hervpon it falleth out, that this exerciſe of the voice, muſt needes be a ſingular helpe for them, which haue their inwarde partes troubled with moyſture, and be of cold cōſtitution, as alſo for ſuch, as be troubled with weakneſſe, or pewliſhneſſe of ſtomacke, with vomiting, or bytter rifting, with hardneſſe of digeſtion, with lothing of their meat, with feeding that feedes not, with faintneſſe, with naughty conſtitution, that corrupteth the blood, with dropſies, with painfull fetching their breath, or but then eaſely, when they ſit vpright, with conſumptions, with any long diſeaſe, in the breaſt or midriſe,

with

with apoſtemes which are broken within the bulke, with quartane agues, with fleame, and alſo for all thoſe, which be on the mending hand, after ſickneſſe: for thoſe that are troubled with the ſcurfe, or Egyptian lepre, called *Elephãtiaſis*, or whoſe bellies be ſo weake, as they cannot auoide, but watry and thin excrementes, for the hikup, for the voice, and her inſtrumentes, whether naturally reſolued, or caſually empaired.

Now as this exerciſe aduiſedly, and orderly vſed, is verie good for thoſe effectes in theſe partes, ſo raſhly and rudely ventured vpon, it is not without daunger of doing harme, and cheifly to thoſe which neuer vſed it before: it filleth the head and makes it heauie, it dulleth the inſtrumentes of the ſenſes, which are in the head. It hurtes the voice, & breakes the ſmaller veines, and is verie vnwholeſome for ſuch, as are ſubiect to the falling ſickneſſe, bycauſe it ſhaketh the troubled partes too ſore: it is daungerous when one is troubled with ill, and corrupt humours, or when the ſtomacke is cumbred, with great and euident crudities, and rawnes, bycauſe thorough much chafing of the breath, and the breath inſtrumentes, it diſperpleth, and ſcattereth corrupt humours, thorough out the whole bodie. And as the gentle exerciſing of the voice, with oft enterlacing of graue ſoundes, is wholeſome, ſo to much ſhrilneſſe ſtraynes the head, cauſeth the temples pante, the braines to beate, the eyes to ſwell, the eares to tingle. Further it is verie vnwholeſom after meat, bycauſe the breath being chafed partly by reaſon of late eating, partly by lowdneſſe of the voice as it paſſeth thorough, gawlleth the throte, and ſo corrupteth the voice. It is alſo enemie to repletion, to wearineſſe, to ſenſualitie: for that in thoſe people, which are ſubiect to thoſe infirmities, the great & forcible ſtraining of the voice, doth oftimes cauſe ruptures and conuulſions, ſo that the commodities, and incommodities of the exerciſe do warne the training maiſter to vſe it wiſely and with great diſcretion. The vſe of it for the motion is this, that I haue ſaid, but for the helpe of learning, it is to ſome other verie good and great purpoſe, to pronounce without booke, with that kinde of action which the verie propertie of the ſubiect requireth, orations and other declamatory argumentes, either made by the pronouncer him ſelfe, or

borowed of ſome other, but cheifly the hoateſt *Philippik*, *Catilinarie*, and *Verrine* argumentes, and the reſt of that race, either out of many Greeke oratours, or our one and onely Latin *Tullie*, and whether ye liſt to proſe alone, or to be bold with Poetes, and vſe their meeter. *Cœlius Aurelianus* an auncient *Romane* Phyſician, though borne at *Sicca* in *Aphricke* ſpeaking of this exerciſe vſeth theſe wordes. They did vtter their beginninges or prohemes with a gentle and a moderate voice, their narrations, and reaſoning diſcourſes with more ſtraining, and louder: their perorations, and cloſinges, with a diſcent, and fall of the voice. And is not that to my ſaying?

Libro 1. Χρονιων. cap. 5. de furore.

The manner of this exerciſe, which *Antyllus* a verie olde Phyſician doth ſhew in *Oribaſius*, that wrate his bookes vnto *Iulian* the apoſtate, whoſe Phyſician he was, agreeth alſo with mine opinion. For hauing appointed certaine preparatiues for nimbling, and ſpreding the vocall powers, he ſayth, that ſuch, as exerciſed the voice, did firſt begin lowe, and moderatly, then went on to further ſtrayning, of their ſpeeche: ſometimes drawing it out, with as ſtayed, and graue ſoundes, as was poſſible, ſometimes bringing it backe, to the ſharpeſt and ſhrilleſt, that they could, afterward not tarying long in that ſhrill ſound, they retired backe againe, ſlacking the ſtraine of their voice, till they fell into that low, and moderate tenour, wherwith they firſt began. Which wordes do not onely ſhew, that it was thus vſed, but alſo how the voice is to be vſed, in this exerciſe generally. But vpon what matter, and argument was all this paines beſtowed? Thoſe which were vnlearned ſaid ſuch things as they could remember, which were to be ſpoken aloud, and admitted any change of voice in the vttering, now harſhe and hard, now ſmoothe and ſweete. Thoſe that were bookiſh recited either *Iambike* verſes or *Elegies*, or ſuch other numbers, which with their currant carie the memorie on, but all without booke, as farre ſurmounting any kinde of reading. I haue dwelt the longer in this exerciſe, bycauſe it is both the firſt in rancke, and the beſt meane to make good pronouncing of any thing, in any auditorie, and therfore an exerciſe not impertinent to ſcholers.

Lib. 6. cap. 8. De ſanituen.

## Chapter 11.

### *Of loude ſinging, and in what degree it commeth to be one of the exerciſes.*

IT were to much to wiſhe, that *Muſick* were the moſt healthy exerciſe, as it is the moſt pleaſaunt profeſſion, bycauſe either to much delite would drowne men in it alone, or to much cloying would cauſe it be quite contemned. Wherfore as it may not diminiſh other of their due, by occupying to much roome, ſo by change after other, and diſtance in it ſelfe, it continueth in her owne credit. For both varietie refreſheth, and diſtance reneweth, where ſtill the ſame dulles, and continuance wearies. As *Muſick* is compounde of number, melodie, and harmonie, it hath nothing to do with *gymnaſtick* and *exerciſe*, but ſerueth in that ſenſe either for delite & pleaſure, and exerciſeth deſire: or in ſome reſpectes concerneth the manering and training vp of youth in matter of knowledge, as I ſaid before. Whervnto I was induced not onely by argument, and nature of the thing, but by great authorities of *Plato*, and *Philo*, of *Ariſtotle* and *Galene*, and whom not? out of all antiquitie, which both allow of the thing in nature, and admit it in pollicie, into the beſt common weales, as a great worker of much good. But for as much as *ſinging* vſeth the voice for her meane, and the voice inſtrumentes for her vtteraunce, and medleth with all ſortes, and degrees in ſounde baſe, meane, and triple, which in deliuerie do labour, and trauell the pipes, it is receiued among exerciſes of health, though it be not ſo forcible, nor can pearce ſo farre, as loude ſpeaking doth, which doth not much care for any fine concent, ſo it vtter ſtrongly, and ſtraine within compaſſe: wheras Muſick to the cõtrary ſtandes not much vpon ſtraining or fullneſſe of the voice, ſo it be delicate and fine in concent. And yet in *Ariſtotles* opinion, it both exerciſeth, and preſerueth the naturall ſtrength bycauſe it ſtandeth vpon an ordinate, and degreed motion of the voice. We finde in our owne experiẽce, that it ſturreth the voice, ſpreadeth the inſtrumentes therof, and craueth a cleare paſſage, as it alſo lightneth the laborer, and encreaſeth his courage, in carying of burdens. It was vſed in the olde time Phyſicklike, to ſtay

Pla. 2. 3. 4. de Repub. Phil. περὶ τῆς εἰς τὰ προπαιδεύματα συνόδου. Ariſtot. 8. polit. Galen. 1. De ſanit. tuen. 19. part. probl. 38.

mourning and greife, for the loſſe of deare freindes, or deſired thinges. In curing diſeaſes, which riſe vpon ſome diſtemperature of the minde, the temperature of time iudicially applyed, hath bene found both a ſtraunge and a ſtrong remedie. Alwaye prouided, that whether ye ſay loud, or ſing loud, ye neither ſay to long, nor ſing to much, for feare of a worſe turne, if any entraill teare, with to much ſtraining, as ſome times hath proued to true, for the afflicted partie. But to make an ende of *Muſick* at this time, though it be neither ſo ſtrong, nor ſo ſtirring an exerciſe, yet it hath made a great purchace, that it is allowed for one, & therby eſteemed a double principle, of more value, where her force is more, in matters of the minde, of very good worth, though of much leſſe worke in the health of the bodie. Which ſeeing it is an exerciſe within dore, it gaineth with the place a good footing to grow fairer: for whether ye allow it for a cunning exerciſe, or an exerciſed cunning, it exerciſeth cunning, and encreaſeth by exerciſe.

## *Chapter* 12.

### *Of loude and ſoft reading.*

*Reading* is a thing ſo familiarly knowne, as there needeth no great proofe, that it exerciſeth the voice, and therwith all the health, wherof the Phyſicians admit two kindes, into the raunge of exerciſes, which be furtherers to health. The one quicke, cleare, & ſtraining, the other quiet, caulme, and ſtaing,

1. The cleare and ſtraining kinde of *reading*, bycauſe it ſtirreth the breath, not ſleightly nor ſuperficially, but ſheweth what it can do, in the verie fountaine and depth of all the entrailles, it encreaſeth the naturall health, maketh the blood ſuttle and fine, purgeth all the veines, openeth all the arteries, ſuffereth not ſuperfluous humours to thicken, neither to congeale and freeſe to a dreggie reſidence within any of thoſe places, which do either receiue and lodge, or diſtribute and diſpoſe, the meat and nurriture. Wherupon *Cornelius Celſus* an eloquent Romain Phyſician accounteth it one of the fineſt and faireſt exerciſes. To proue that it is holeſome for the head, what more credible witneſſes neede we, then *Cœlius Aurelianus*, a diligent

Lib. 1. c. 2.

Libro 1. χρονίων. cap. 1.

Phy-

Phyſician, and *Annæus Seneca* a deepe Philoſopher? *Cœlius* holdeth this kinde of *reading* to be verie ſoueraine not onely in headaches, but alſo in frenſies and troubled mindes. *Seneca* vſed it to ſtay the rewme, and diſtillation from the head, which troubled him ſore, as a man being both of eager conceit, and earneſt ſtudie. where by the waye, *Cœlius* giueth this note, whether ye meane to reſkew the pacient, from the headache, or the frantike from madneſſe, by this exerciſe of *reading*, that the matter which is read, be pleaſaunt and plaine, and nothing hard to vnderſtand, to cauſe the witte to muſe. For that ſuch obiectes do no leſſe trouble the weake braine, then ſore ſhaking or hard iogging doth the wearied body. Moreouer cleare *reading* and loude, doth refreſhe not onely the inward partes of the breaſt, but the ſtomack alſo: and comforteth it in feebleneſſe, bycauſe therby phlegmatike excrementes, are without paine both thinned and conſumed: whervpon it is held to be verie holeſome, to mend a feeble voice, to helpe the colicke, occaſioned by cold humours, & to check ſome conſumptions. And to that ende the young *Plinie* writeth, that his vncle did vſe it. Whē I haue ſaid that it is alſo good for the drie cowghe, I neede not ſay any more good of it here. *Auicen* the Arabian and princely Phyſician ſpeaking herof, ſayth that in the beginning, this *reading* muſt be ſoft and caulme, then mount by degrees, and when the voice ſeemeth to be in his ſtrength, growing, and long, that then it is hie time, to ſtaie for that time, nor to ſtraine till ye ſticke, but to leaue with ſome liſt, and abilitie to do more. The quiet and ſtaid kinde of *reading*, ſauing that the working is weaker, doth the beſt that it can, about all this that is ſaid: and in one pointe it hath obtained a prerogatiue aboue the loude, that it is admitted and allowed ſtreight after meat, when the other is licenſed and allowed to depart. The maiſter may ſo vſe theſe two exerciſes of *reading* and *ſpeaking* as beſides the health of the bodie, whervnto they are deputed, they may proue excellent and great deliuerers of cunning, and well beſeeme the ſchoole: as to much in either doth trouble the ſcholer to much, which yet boyes would defend, by the countenaunce of a commended exerciſe, were it not, that in boyes exerciſes, I do require the maiſters preſence, who will

Lib. 11. Epiſt. 97.

Lib. de re med. 2.

refourme that exercise against their will to his owne discretiō. Thus much concerning this exercise, whereby the training maister may perceiue, both what the learned haue thought of it, and how much the learners are like to gaine by it.

## Chapter 13.

### *Of much talking and silence.*

TAlking in Latin *Sermo*, as it is accounted an exercise for succouring some partes, so both for eagernesse, and heat, in the nature of speeche, though not of passion, it comes farre behinde others, and is therfore regestred among the meane, & weake exercises. It is thought verie fit for such, as be drousely giuen: which haue their senses daunted, either thorough dreaming melancholie, or dulling phleame. For such kinde of people by talking be cleared, their mindes awaked, their senses freed from the burden of their bodies. That *talking* spendes phleame there is no plainer proofe, thē that they which talke much spit stil, which as it commeth partly from the head, partly from the stomacke, partly from the chest: so it declareth, that those partes delite in speeche, and receiue comfort from speeche, which makes roome for health, where reume kept residence. But as in these cases, it is counted healthfull: so hath it a force to fill the head, with somwhat more then dinne, and to make it dumpishe. And therefore in aches, and distemperatures of the head, clattering is commended to the cloakbag by Physick. It is also a poyson to the pained eyes: ill for them that voide blood either at the nose or from the bulke. Whervpon in any such bleading silence is enioyned. And as silence is a meane both to stay bleading, and to slake thirst, so talking dryes the tongue and prouockes thirst, openeth the passage, and promoteth bleading. In so much as *Plinie* writeth, that one *Mecenas Messius*, a noble Romain, betooke him selfe to voluntarie silence, the space of three yeares, to staie the casting of blood, which he fell into by reason of some straine. To be short, as silence remedyeth the cough and hikup: so talking pulleth downe, and paines the patient, when agues grow vpward, and be in the encrease. Herevpon I conclude, that

Lib. 27. cap. 8.

that talking hath great meane either to make or marre, not onely for the ſubiect, wheron the toungue walketh, but alſo for the obiect, wherin health reſteth.

## Chapter 14.

### *Of laughing, and weeping. And whether children be to be forced toward vertue and learning.*

IF *laughing* had no more wherfore to be enrouled in the catalogue of exerciſes, then *weeping* hath, they might both be croſſed out. And yet as they be paſſions, that tende in ſome pointes, to the purging of ſome partes, ſo ſome may thinke it, a verie ſtrange conceit, to laugh for exerciſe, or to weepe for wantonneſſe. For as laugh one may, with an hartie good will, ſo weepe none can, but againſt their wil, to whom it is allotted in the nature of an exerciſe, and not quite queſtuarie, as to thoſe wailing women, which wepte for the deade, whom they knew not aliue. There be manie and very eaſie, and much deſired meanes, to make one laugh though they haue ſmall cauſe, and leſſe deuotion to be mery at all, but to make one weepe, is ſtil againe the haire. For ill newes or matter to weepe for, neither children, nor olde folkes, will thanke you at all. If you meane to make them weepe for ioye, or crye for kindeneſſe, that is an other matter. If the maiſter ſhould beate his boye, and bring no cauſe why, but that he ſought to haue him weepe, ſo to excerciſe him to health, and to ridde him of ſome humours, which made him to moiſt, the boye would beſhrew him, and thinke his maiſter beate him ſo, to exerciſe himſelfe, though at the verie cõceit of his maiſters mad reaſon, he might bruſt out in *laughing* ſtreight after his ſtripes, and ſo become a patrone to the cõtrary exerciſe: a great deale more gracious & more deſired in nature, whoſe enemie greiſe is, and *weeping* alſo: as a plaine argument of an vnpleaſaunt gueſt. Howbeit ſeing they be both ſet downe, by the name of pettie, and pretie exerciſes, let them haue that is giuen them, ſeeing they are thought to ſtirre, and cleare ſome partes: *laughing* more and better: *weeping* leſſe and worſe. And therfore the more children laugh for exerciſe, the more light ſome they be, the more

they weepe if it be not in ieaſt, ſo much the worſe in very good earneſt. For I can hardly beleue that much *laughter* can auoide a foole, if it be not for exerciſe, which is alſo ſomwhat rare: or that but a foole can weepe for exerciſe, which deſerues the bat, to make him weepe in earneſt.

But for *laughing* in the nature of an exerciſe and that healthful, can there be any better argumẽt, to proue that it warmeth, then the redneſſe of the face, and fluſh of highe colour, when one laugheth from the hart, and ſmiles not from the teethe? or that it ſtirreth the hart, and the adiacent partes, then the tickling and panting of thoſe partes themſelues? which both beare witneſſe, that there is ſome quicke heat, that ſo moueth the blood. Therfore it muſt needs be good for them to vſe *laughing*, which haue cold heades, and cold cheſtes, which are troubled with melancholie, which are light headed by reaſon of ſome cold diſtemperature of the braine, which thorough ſadneſſe, and ſorrow, are ſubiecte to agues, which haue new dined, or ſupped: which are troubled with the head ache: for that a cold diſtemperature being the occaſiõ of the infirmitie, *laughing* muſt needes helpe them, which moueth much aire in the breaſt, and ſendeth the warmer ſpirites outward. This kinde of helpe wil be of much more efficacie, if the parties which deſire it, can ſuffer themſelues to be tickled vnder the armepittes, for in thoſe partes there is great ſtore of ſmall veines, and litle arteries, which being tickled ſo, become warme themſelues, and from thence diſperſe heat thorough out the whole bodie. But as moderate *laughing* is holeſome, & maketh no too great chaunge, ſo to much is daungerous, and altereth to ſore. For beſides the immoderate powring, and preſſing out of the ſpirites: beſides to much mouing and heating, it oftimes cauſeth extreame reſolution and faintneſſe, by cauſe the vitall ſtrength and naturall heat driue to much outward. Wherupon they that laugh, do ſweat ſo ſore, and haue ſo great a colour, by the aſcending of the blood. And as the naturall heat, and fire it ſelfe do ſtill couet vpward, as to their naturall place, ſo muſt it needes be, that the lower roomes lie open, and emptie in their abſence, wherby whether ſoeuer motion be marred, the naturall heat dyeth, and the vitall force faileth. Beſides this, no

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man wil denie, but that this kinde of *laughing*, doth both much offende the head, and the bulke, as oftimes therewith both the papbones be loosed, and the backe it selfe perished. Nay what say ye to them that haue dyed *laughing*? where gladnesse of the minde to much enforcing the bodie, hath bereft it of life.

For *weeping* in the nature of an exercise, there is not much to be said, but that it is accompanied with crying, sobbing groning and teares, wherby the head, and other partes are rid of some needlesse humour: though the disquieting do much more harme, then the purging can do good, and the humour were a great deale better auoided some other waye. Wherof some children seeme to be exceeding full, when feare of beating makes them straine their pipes. *Aristotle* must beare both most blame for this exercise, if it displease any, and most praise, if it profit any, who in the last chapter of the seuenth booke of his politikes writeth thus of it, and for it. That they do not well which take order, that children straine not themselues, with crying and weeping, bycause that is a meane to their growing, in the nature of an exercise. And that as holding the breath doth make one stronger to labour: so crying and weeping in children, do worke the same or the like effectes. And yet me thinke it should be no exercise, by the verie definition. For if it were vehement, yet is it not voluntarie, and though it did alter the breath, yet it bettereth not the bodie, howsoeuer it serue the soule. Weeping. 7. Polit. cap. vlt.

But seeing the *gymnastikes* haue it, let vs lend it them for their pleasure, though we like it not for our owne. It is generally banished by all Physicians as being the mother to manie infirmities, both in the eyes and other partes: neither if it could be auoided in schooles were it worthy the looking on: being the heauy signe of torture and trouble. And though it somtime ease the greiued minde to shedde a few teares, as some for extreme anguish cannot let fall one, yet children would be lesse greiued if they might shedde none, as some hold it a signe of a verie shrewd boye, when he deserues stripes, not to shew one trikle. Some Physicians thinke by waye of a conserue to the minde, that it ought to be vsed in schooles sometimes, though not voluntarie, yet in forme of an exercise to warme shrewd

boyes, and to expell the contagious humours of negligence, and wantonneſſe, the two ſpringes of many ſtreaming euilles: as playing would be daily, at ſome certaine houres, then to vſe theſe exerciſes, when bookes be out of ſeaſon.

The greateſt patron of weeping that I finde, leauing *Heraclitus* to his contemplation of miſeries, is a ſoure centurion in *Xenophon*, which ſat at the table with *Cyrus* in his pauilion. He commendeth weeping, wherto he had no great deuotion, to diſcountenaunce *laughing* which he ſaw allowed, and his reaſon is: bycauſe *awe*, *feare*, *correction*, *puniſhements*, which commonly haue *weeping*, either companion, or conſequent, be vſed in pollicy, to kepe good orders in ſtate, and good manners in ſtay, wheras *laughing* is neuer, but vpō ſome fooliſh ground. And yet both *laughing* for exerciſe may be for a good obiecte, and occaſion to make laughter, may well deſerue praiſe, when the minde being wearied either about great affaires that are alreadie paſt, or about preuenting of ſome anquiſh which is to enſue, doth call *laughing* to helpe, to eaſe the one, and to auert the other. And this kinde of *weeping*, which the ſoldiar ſettes out ſo, concerneth no exerciſe, though it commonly follow all vnpleaſaunt exerciſes, where the partie had rather be idle with pleaſure, then ſo occupyed to his paine: but it tendeth to the impreſſion, or continuing of vertue in the minde: which ſhould be ſo much the worſe, bycauſe that waye it ſeemeth vnwilling, where feare is the forcer, and not free will. Which free will is the principall ſtandard to know vertue by, which is voluntary, and not violent: as it is not the beaſt meane, to bring boyes neither to learning, nor to vertue.

Lib. 2. *init.*

*Socrates* in *Plato* thinketh, that an abſolute witte in the beſt ſorted kinde, and aboue all common ſorte, for ciuill ſocietie, ought not to be forced, as in deede what needes he, being ſuch a paragon? and that free will in ſuch a one ſo ſifted is the right receit of voluntarie traine. But we neither haue ſuch common weales, as *Socrates* ſets forth, nor ſuch people to plant in them, as *Socrates* had, which he made with a wiſher nor any but ſubiecte to great infirmities, though ſome more, ſome leſſe, by corruption in nature, which runneth headlong to vnhappineſſe, and needeth no beating for not being nought.

7. De Rep.

And

And therfore we muſt content our ſelues with that which we haue, and in our countrey which is not ſo abſolute, in our children which be no *Socraticall* ſaintes, in our learning which will not proue voluntarie, if the child playe voluntarie we muſt vſe correctiò & awe, though more in ſome, then ſome, bycauſe in illneſſe there be ſteps, as in excellencie oddes. Wherof there is no better argument then that which this verie place offereth, not for the ſoldiars ſaying, which ſo commẽdeth awe, bycauſe his authoritie is to campiſhe, though he that brought him in, and platted the beſt prince were himſelfe no foole: but for mine owne collection. For if one neede not to beat children to haue them do ill, whervnto they are prone, we muſt needes then beat them for not doing wel, where nature is corrupt. Oneleſſe we meete with one, that will runne as ſwift vphill againſt nature, to do that which is good, as we all runne downe bancke, with the ſwinge of nature, to do that which is ill. Which when I finde, I will honour him, as I do none, though I do oft beare with ſome, in whome there appeareth but ſome ſhew of ſuch a one. If vnder doing well, ye comprehend not learning, ye muſt needes compriſe vertue, and make her meane violence, againſt all both heauenly *Diuinitie*, and earthly *Philoſophie*, with whom all vertues be voluntarie, when reaſon is in ruffe: but not in children euen for compaſſing of the beſt effectes, whom cuſtome and traine muſt now and then force foreward, to be ready for reaſon, when ſhe maketh her entrie, which requireth ſome yeares. For howſoeuer *religion*, *wiſedome*, *duetie*, and reaſonable *conſideration* do worke in riper age, ſure if awe be abſent, in the younger yeares, it will not be well. And who can tell, what euen he that vnder lawe is moſt obſequious and ciuill, would of him ſelfe proue, if lawe, which emportes awe, would leaue him at libertie?

## *Chapter* 15.

### *Of holding the breath.*

THough all men can tell, what a ſingular benefit breathing is, whervnder the vſe of our life is comprehended: yet they can beſt tell, which haue it moſt at commaundement. For as

they liue with others, in ſocietie of common dealinges, ſo they can execute any thing by the bodie, farre better then others, whether it be politike in the towne, or warlike in the fielde. And all exerciſes haue this ende, moſt peculiar and proper, by helping the naturall heat, to digeſt the good nutriture, and to auoide the offall, thorough out the whole bodie. Which what is it els, but to ſet the breathing at moſt libertie, being beſt diſcharged of impediment & let? And as the libertie of breathing maketh the ſoldiar to abide in fight long, the runner to continue his race long, the daunſer to endure his labour long, and ſo forth in the reſt, which muſt either haue breath at their will, or els ſhrinke in the mideſt: ſo the reſtraint and binding of the breath, euen where it is moſt at will, (for elſe it could not abide the reſtraint,) hath his commoditie, by waye of exerciſe to aſſiſt our health.

Now in breathing there be three thinges to be conſidered, the taking in, the letting out, and the holding in of the breath, wherof euerie one hath his priuate office to great effect, in
1. the vpholding of health, and maintaining of life. For when we take in our breath, by the working of the lungues thorough ſuch paſſages, as be appointed for the vſe of breathing, we conueigh and fetch in aire into the roomy and large places of
2. the bulke, to coole the harte and fine the ſpirites. When we let out our breath by thoſe ſame paſſages, by which we tooke it in, we diſcharge the hart of a certaine ſmoky ſubſtance engendred in it, which is conueyed thence, thorough the ſame
3. hollow, and roomie places of the bulke. When we hold and kepe in our breath which is of iudgement, & not of ſuch neede as the other two, and done vpon cauſe to helpe nature therby: we muſt neither fetch aire inward, nor ſende thoſe ſmokie excrementes outwarde, bycauſe the belly and breaſt muſcles and ſuch fleſhy partes as be about the ribbes being violently and vehemently ſtrained & ſtretched, do for the time as it were mure vp, and ſtop the paſſage. This keeping in of the breath, by reaſon of the ſtraine offered to thoſe partes, and heating of the bowells, is therfore heeld for one of the vehement exerciſes, as it is alſo a poſtparatiue, called before apotherapeutike, bycauſe after maine ſtirringes it helpeth to expell thoſe

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reſidences, which lynger within the bodie as being lothe to depart: and furthereth thoſe, that are in good waye, and make haſt to be gone. They that vſed this exerciſe by waye of traine to health, did it in two ſortes: for either they ſtrayted onely thoſe muſkles, which appertaine to the breaſt and bulke, and let thoſe be at libertie which belong to the midriſe and belly, that the excrementes might haue the readier waye downward, being once forced on: or they ſtrayned both all the partes, and all their muſcles at one time, that the bowelles alſo which are beneth the midriſe might enioye the benefit of the exerciſe, and be as ready to diſcharge, as the other to driue downe. But for the better and more daungerleſſe performing therof, they were wont to ſwadle the cheſt, the ribbes, and the belly. Bycauſe the holding of ones breath vnaduiſedly & with to much ſtrayning cauſeth ruptures and diuers other infirmities in the interiour veſſelles of the bodie. Their meaning was hereby, ſometime to ſtrengthen the inward and naturall heat being encreaſed by exerciſe: ſometime to helpe the breathing partes: ſometime to diſcharge the breaſt and bellie of needleſſe burden. For the breath being ſo violently ſtrayted, when it findeth iſſue forceth his owne paſſage, and caryeth with him ſome finiſh and thinne excrement, either driuing it before, if it lye in his waye, or drawing it with him, if he catch it by the waye. Being of it ſelfe ſuch a ſtrainer, and expeller, it is good for to open the pipes, to fine the ſkinne, to driue out moyſture from vnder the ſkinne: to warme, to ſtrengthen & to ſcoure the ſpirituall and breathing partes, to make the places of receit more roomy, to encreaſe ſtrength in labour, to helpe the eare in liſtening, to remoue coldnes or inflations from the entrailles, to ſtay the hikup and the cowgh: which commeth of ſome cold diſtemperature in the windepipes, to remedie the colick, the weakneſſe of ſtomacke, the want or difficultie of breath. So that all thoſe ought to eſteeme of it, which haue their breathing and ſpirituall partes either cold or weake, or cloyed with excrementes, or whoſe bodies can either with much adoe or with none at all expell and ridde ſuperfluous humours, or that be cumbred with much gaping & yawning, with reſolution or weakneſſe of the toungue, or any vocalle inſtrument. If it were

to be perceiued by no waye els, verie children let vs see, that holding of the breath doth stirre and strengthen that power in vs, wherwith we expell superfluities. For let them staye their breath either laughing long, or weeping fiercely, or vpon some such other occasion, and they will either presently or verie shortly after, disburden themselues one waie or other, by ordure, vrine, or some other matter at the nose and eares. Now as this exercise is healthfull to manie in good order: so contrariewise to some in disorder it is verie daungerous, bycause oftimes while the breath is to forcibly stopt, the arteries in the iawes, and baulles of the eyes swell so, as they will neuer come in temper againe. It filleth the head also with a grosse and stuffing humour, as maie easely be seene by the swelling of the vaines and arteries in the neck, by the puffing about the eyes, by the redneesse of the face, and by the strutting of the whole head, all which be manifest signes of repletion. It is daungerous for those which be subiect to the falling sickneesse, bycause it encreaseth the disease by that recourse, which the blood hath vp into the head as also to them which spit or cast vp blood, for that both the sound and whole inward vesselles do burst with stretching, if they be but weake: or being broken once before, and healed againe, they will then breake out againe, by reason of heat which is encreased in the hollow of the breast, and the ouerstraining of the said vesselles withall. Moreouer such as from their birth haue small entraulles and thinne, or the rim of their bellie tender and weake: or that be troubled with renting and ruptures must in no case minde this exercise, bycause it straineth those partes to sore, and lightly teareth them, as it proueth oftimes to pitifull true in young children, which by holding their breath to long, either weeping or otherwise, oftimes breake either the rim of their belly, or the call of their cods, wherby the bowelles and guttes falling downward, they become miserably tormented with incurable ruptures and burstinges: If trumpetters, and those that play vpon winde instruments were asked the question, whether they feele not the effect herof somtime, they would shake the head, and so sooth the demaunde, though they said no more. They do write of *Milo* the *Crotoniate*, a great champion in those achleticall exer-

Hier. Mercu. lib. 3. cap. 6.

exercises, that he vsed to binde his forehead, his breast, and his ribbes with verie strong tapes, and would neuer let his breath goe, till the vaines were swelled so full, as they burst the tapes. But this fellow had no fellow in any of those pastimes. It was he that bare the bull vpon his shoulder in the *Olympian* assemblie by vsing to cary him of a litle young calfe. So great thinges be easely compassed, if they be set in hand with, when they be but litle, or medled with, by litle and litle. The best waye to auoide perill in this exercise is to beginne gently, and so to grow on by degrees, and to leaue be times before extremitie bidde hoe, and while ye be yet able to do more, neither to force nature to the furthest.

## *Chapter* 16.

### *Of daunsing, why it is blamed, and how deliuered from blame.*

*Daunsing* of it selfe declareth mine allowance, in that I name it among the good and healthfull exercises: which I must needes cleare from some offensiue notes, wherwith it is charged by some sterne people: least if I do not so, it both continue it selfe in blame still, and draw me thither also with it, for allowing of a thing, that is disliked, and by me not deliuered from iust cause of misliking, which by my choice do seeme to defend it. And yet I meane not here to rippe vp, what reading hath taught me of it, though it seeme to haue serued for great vses in olde time, both athleticall for spectacle and shew: militare for armour and enemie: and Physicall for health and welfare: so many and so notable writers, make so much and so oftimes mention therof in all these three kindes. Some dedicate whole volumes to this argument onely, some enterlace their brauest discourses with the particularities therof, & those no meane ones. And in deede a man, that neuer red much, and doth but marke the thing cursorily, would scant beleue, that it were either of such antiquitie, or of such account, or so generally entreated of by learned men, all those their writinges stil sounding to the praise and aduancement therof: howsoeuer in our dayes either we embase it in opinion: or it selfe hath giuen cause of iust embasement, by some peoples misvse. Many

sortes of it I do reade of, but most discontinued, or rather quite decayed, that onely is reserued, which beareth oftimes blame, machance being corrupted by the kinde of *Musick*, as the olde complaint was: machance bycause it is vsed but for pleasure and delite onely, and beareth no pretense or stile of exercise, directly tending to health, which is our peoples moane now in our dayes. For where honest and profitable reasons be not in the first front, to commend a thing, but onely pleasaunt and deliteful causes, which content not precise surueiours, there groweth misliking, the partie that exerciseth, not pretending the best, which is in the thing, and the partie that accuseth, marking nothing else but that, which maye moue offence.

The sad and sober commodities, which be reaped by *daunsing* in respect of the motion applyed to health be these, by heating and warming, it driueth awaie stifnes from the ioyntes, and some palsilike trembling from the legges and thighes, whom it stirreth most, it is a present remedie to succour the stomacke against weakenesse of digestion, and rawnesse of humours: it so strengtheneth and cõfirmeth aching hippes thinne shankes, feeble feete, as nothing more: in deliuering the kidneys or bladder from the stone, it is beyond comparison good: but now such as haue weake braines, swimming heades, weeping eyes, simple and sory sight, must take heede of it, and haue an eye to their health, for feare they be disie when they daunce, and trip in their turning, or rather shrinke downe right when they should cinquopasse. Such as haue weake kidneys and ouerheated, may displease them selues, if it please then to daunce, and encrease their diseases, by encreasing their heat.

The *daunsing* in armour, called by the Greekes πυρρίχη, as it is of more motion in exercise, so it worketh more nimblenesse in executing, when ye deale in the field with your enemies.

The blame that daunsing beareth.

These be the frutes which are reaped by *daunsing* well and orderly vsed, for the benefit of health, and the contrary displeasures, which are caught by it, thorough inconsiderate applying of it, by the partie which is not made for it. The blames which

1. it beareth be these. That it reuelleth out of time, wherewith
2. Physick is offended: That it serueth delite to much, whereat

good

good manners repine. For these two faultes there is but one generall answere: that daunsing is healthfull, though the daunsers vse it not healthfully, as other things of greater countenaunce be verie good, though the professours do not so, as their professions do enioine them. For the first in particular, the rule of health condemnes not daunsing, but the mistyming of it: that it is vsed after meat, when rest is most holesome: with full stomacke, when digestion should haue all the helpe of naturall heat: that to please the beholders, such as vse daunsing do displease them selues. And sure if *daunsing* be an exercise, as both all antiquitie doth commend it for, and I my selfe do allow of it by that name: it would by rule of Physick go before meat, and not be vsed but long after, as a preparatiue against a new meale: and a disburdener of superfluities, against a surcharge of new diet: Howbeit there be in it some more violent measures then some: and in beginning with the most staydest and most almanlike, and so marching on, till the springing galliard and quicker measures take place, choice in euerie one, vpon knowledge of his owne bodie, and his emptinesse or saturitie maye helpe health, though the custome of eche countrey commaunde not onely health, though to her harme, but euen the verie science which professeth the preseruation of health, if desire egge delite, to shew it selfe in place. Whereupon the second blame of *daunsing*, doth especially builde, and take her hold. 1. 2.

To keepe thinges in order, there is in the soule of man but one, though a verie honorable meane, which is the direction of reason: to bring things out of order there be two, the one stronge headed, which is the commaundement of courage, the other many headed, which is the enticement of desires. Now *daunsing* hath properties to serue eche of these, *exercise* for health, which *reason* ratifieth, *armour* for agilitie, which *courage* commendeth, *liking* for allowance, which *desire* doth delite in. But bycause it yeldeth most to delite, and in most varietie of pleasures, desire ministreth most matter to blame, *daunsing* by pleasing desire to much, hath pleased reason to litle, and when reason obiecteth inconueniences, it turneth the deafe side, and followeth her owne swinge. For when the tailour hath braued,

where nature hath beawtified: when amiableneſſe of perſon hath procured agilitie by cunning, what gallant youthes in whom there is any courage, can abide not to come to ſhew, hauing ſuch qualities ſo worthy the beholding? here will courage ſhew her ſelfe, though repentance be her port, here will deſire throng in preaſe, though it praiſe not in parting. All this doth confeſſe that *dauncing* is become ſeruant to deſire, though not *dauncing* alone: and yet companions in blame be no diſchargers of fault. What then? for the generall, ſeing thinges which man vſeth, cannot be quite free from miſuſe, it is halfe a vertue to winne ſo much, as there be as litle miſuſe, as may be: and to charge the partie that deſerues blame, with hinderance of health, with corruption of manners, with ill loſſe of good time: which if he care not for, the precept may paſſe; though he paſſe not for it. But howſoeuer *dauncing* be or be thought to be, ſeing it is held for an exerciſe, we muſt thinke there is ſome great good in it, though we protecte not the ill, if any come by it. Which good we muſt ſeeke to get, and praie thoſe maiſters, which faſhion it with *order* in time, with *reaſon* in geſture, with *proportion* in number, with *harmonie* in *Muſick*, to appoint it ſo, as it may be thought both ſeemely and ſober, and ſo beſt beſeeme ſuch perſons, as profeſſe ſobrietie: and that with all, it may be ſo full of nimbleneſſe and actiuitie, as it may proue an exerciſe of health, being vſed in wholeſome times, and not ſeeking to ſupplant reſt, as the rule of health at this daie complaineth. And generally of all ages, me thinke it beſeemeth children beſt, to enable, and nimble their iointes therby, & to ſtay their ouermuch deliting therin in further yeares. The very definition of it declareth, what it was then, when it was right, and what it is now, when it ſeemes to be wronge, if right in ſuch thinges be not creature to vſe, and maye change with time, without challenge for the change. They define *dauncing* to be a certaine cunning to reſemble the manners, affections, and doinges of men and women, by motions and geſtures of the bodie, artificially deuiſed in number and proportion. This was to them a kinde of deliuerie, to vtter their mindes, by ſignes & reſemblances, of that which came neareſt to the thing, and was moſt intelligible to the lookers on. But

now with vs, there is nothing left to the daunser ordinarily, but the bare motion, without that kinde of hand cunning (for so I terme their χειρονομία) bycause the skill seemed then to rest most in the vse of the vpper partes, and gesturing by the hand. The credit of our *daunsing* now is to represent the Musick right, and to cause the bodye in his kinde of action to resemble and counterfet that liuely, which the instrument in his kinde of composition deliuereth delicately: and with such a grace to vse the legges and feete, as the olde daunsers vsed their armes and handes. And as in the olde time both men, wymen and children did vse *daunsing* to helpe and preserue their health, to purchace good hauiour and bearing of their bodies: so in these our dayes, being vsed in time, by order, and with measure, it will worke the same effectes of health, hauiour and strength, and may well auoide the opinion of either lewdnesse, or lightnesse. Thus much for *daunsing*, as the motion is for health, and the meaning for good.

## *Chapter* 17.

### *Of wrastling.*

FOr wrastling as it is olde and was accounted cunning sometimes, so now both by Physicians in arte, and by our countreymen in vse, it seemeth not to be much set by, being contemned by the most, and cared for but by the meanest. Yet the auncient *Palestra* a terme knowen to the learned, and ioined with letters, and Musick, to proue the good bringing vp of youth as a most certaine argument of abilitie well qualified, fetcht that name of the Greeke πάλη, which we in English terme wrastling, and was alwaye of good note, as wrastling it selfe in games gat victories, in warre tried forces, in health helpt hauiour, in the bodye wrought strength, and made it better breathed. *Clemens Alexandrinus* which liued at *Rome* in *Galener* time in the third booke of his Pædagogue, or training maister, in the title of exercise, reiecting most kindes of wrastling yet reserueth one, as verie well beseeming a ciuill trained man, whom both seemelinesse for grace, & profitablenesse for good health, do seeme to recommende. Then an exercise it is, παιδαγωγ. 3. De exercitijs.

and healthfully it may be vſed: if diſcretion ouerlooke it, our countrey will allow it. Let vs therefore vſe it ſo, as *Clement* of *Alexandria* commendes it for, and make choice in our market. Wherfore not to deale with the catching pancraticall kinde of wraſtling, which vſed all kindes of hould, to caſt & ouercome his aduerſarie, nor any other of that ſort, which continuance hath reiected, and cuſtome refuſed, I haue picked out two, which be both ciuill for vſe, and in the vſing vpright without any great ſtouping, the one more vehement, the other more
1. remiſſe. The vehement vpright wraſtling chafeth the outward partes of the bodie moſt, it warmeth, ſtrengthneth, and encreaſeth the fleſhe, though it thinne and drie withall. It taketh awaie fatneſſe, puffes, and ſwellinges: it makes the breath firme and ſtrong, the bodie ſound and brawnie, it tightes the ſinews, and backes all the naturall operations. If they that wraſtle do breath betwene whiles, it prouoketh ſweat, bycauſe the humours, which were gathered together by reſt, are egde out by exerciſe. If they go on ſtill without intermiſſion, it dryeth vp the bodie in ſuch ſort as the ſonne doth. It is good for the head ache, it ſharpneth the ſenſes, it is enemie to melancholie, it whetteth the ſtomacke being troubled with any cold diſtemperature. And bycauſe the attemptes to get vantage in wraſtling be very eager & earneſt wherwith the whole bodie is warmed and ſet in a heat, it muſt of force be good for the bellie, being anoyed and cumbred with any kinde of cold. Now contrarie it is daungerous to be delt with in agues, as to vehement and conſpiring with the quiuerer, in naturall moyſture as to filling, where it ſpreadeth. For the necke and iawes perillous whom it harmes by rowgh handling, and ſtrangleth by much ouerſtraining. For the breaſt and bulke not of the beſt, as either burſting ſome conduit, or ſtopping ſome windcourſe. Weake kidneis, and wearie loynes maye be but lookers vpon wraſtlers. They that be gawled or byled within, may neither runne nor wraſtle, for eagering the inward, being in way to amendement, or in will to proue worſe. If weake legges become wraſtlers, of their owne perill be it, for they do it without warrant.
2. The remiſſe kinde of vpright wraſtling, as it is a more gentle exerciſe, ſo it breadeth much fleſh, and is therfore verie commodious

modious for ſuch as be vpon the recouerie after ſickneſſe, as a kinde of motion, which without any danger, bringeth ſtrength and ſtowtneſſe. It is freind to the head, bettereth the bulke, and ſtrengtheneth the ſinewes. Thus much for wraſtling, wherin as in all other exerciſes, the training maiſter muſt be both cunning to iudge of the thing: and himſelfe preſent to preuent harme, when the exerciſe is in hand.

## *Chapter* 18.

### *Of fenſing, or the vſe of the weapon.*

THe vſe of the weapon is allowed for an exerciſe, and may ſtand vs at this daie now liuing, and our poſteritie in great ſtede, as wel as it did thoſe which went before vs. Who vſed it *warlike* for valiauntneſſe in armes, and actiuitie in the field, *gamelike* to winne garlandes and prices, and to pleaſe the people in ſolemne meetinges: *Phyſicklike* to purchace therby a good hauiour of body and continuance of health. Herof they made three kindes, one to fight againſt an aduerſarie in deede, an other againſt a ſtake or piller as a counterfet aduerſaric, the third againſt any thing in imagination, but nothing in ſight, which they called σκιομαχία, a fight againſt a ſhadow. All theſe were practiſed either in armes, or vnarmed. The armed fenſing is to vehement for our trade, let them trie it, that entend to be warriers, which ſhall finde it their freinde, if they meane to follow the fielde, where, as in all other thinges vſe worketh maiſterie. But we ſcholers minde peace, as our muſes profeſſe that they will not medle, nor haue to do with *Mars*. All theſe ſortes of fenſing were vſed in the olde time, and none of them is now to be refuſed, ſeing the ſame effectes remaine, both for the health of our bodies, and the helpe of our countries. That kinde of fenſing or rather that miſuſe of the weapon, which the *Romane* ſwordplayers vſed, to ſlaſh one an other yea euen till they ſlew, the people and princes to looking on, and deliting in the butcherie, I muſt needes cõdemne, as an euident argument of moſt cruell immanitie, and beyond all barbarous, in cold blood, to be ſo bloodie. For their allegation, to harten their people againſt the enemie, and not to feare woundes: no

not death it ſelfe in the verie deadly fight, that caryeth ſmall countenaunce, where the *Athenia* comes in, which in cokfights and quailefightes, did ſo harten their people: bycauſe thoſe birdes will fight till they fall: without either embrewing their youth with blood, or acquainting their citiſens eyes with ſuch ſanguinarie ſpectacles.

Solō apud Lucianū in ἀναδήσεως.

A thing complained on in the time when it was vſed, euen by them which behelde it, as *Plinie* doth note: and by the *Chriſtianes* which abhorred it, as *Cypriane* cryeth out of it in moe places then one. But for the credit and countenaunce of the exerciſe, that was then vſed, and is now to be continued, *Plato*, a man whoſe authoritie is ſacred among Philoſophers & ſtudentes, in his dialogue ſurnamed *Laches*, where he handleth the argument of fortitude and valiantneſſe, encourageth young men to learne the vſe of their weapon: as being an exerciſe which needeth not to make curtſie to go with the very beſt and braueſt in his pariſh: either for trauelling or ſtrengthening the bodie, beſides the cunning of it ſelfe. The profites which health receiues by all theſe three kindes be theſe. He

Lib. 28. cap. 1. & lib. 36. cap. vlt. Epiſt. Lib. 2. Plato in Lachete.

1. that exerciſeth him ſelfe either againſt an aduerſarie, or againſt a poſt or pillar as deputie to his aduerſarie heateth himſelfe thoroughly, maketh way for excrementes, prouoketh ſweat, abateth the abundance of fleſh, ſtrengtheneth his armes and ſhoulders, exerciſeth his legges and feet marueilouſly. He that fighteth againſt a ſtake ſtirreth the bodie, plucketh the fleſh downe, and ſtraynes the iuyce awaye, a peculiar freind to the armes & handes: It refreſheth the wearied ſenſe, it ſetleth the roming humours, it redreſſeth the fainting and trembling of the ſinewes, it deliuereth the breaſt from his ordinarie diſeaſes: it is good for the kidneyes: and the great gutte called κῶλον, it ſtirreth ſuch cariage as muſt be conueighed downward.

2. The ſame effects hath the fight againſt the ſhadow or the ſhadowiſh nothing, but that it is a litle more valiant to light vpon ſomwhat then to fight againſt nothing. But of all theſe three, the exerciſe againſt an aduerſarie is both moſt healthfull, and moſt naturall to aunſwere all aſſaies: and ſpecially to canuaſe out a coward, that will neither defend his freinde, nor offend his foe: the cheife frute that ſhould follow fenſing. This is the

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opinion

opinion of the best writers concerning fensing, or skill how to handle the weapon: no worse in it selfe, though it be sometimes not worthily vsed, as it is no lesse profitable, then hath bene said afore: though it shake and shiuer weake heades, swimming braynes, and ill kidneys. The mo reasons any man can bring of him selfe for any of these exercises, the more he fortifieth my choice, which point them but out slightly.

## Chapter 19.

### Of the Top and scourge.

HE that will deny the Top to be an exercise, indifferently capable of all distinctions in stirring, the verie boyes will beate him, and scourge him to, if they light on him about lent, when Tops be in time, as euerie exercise hath his season, both in daie and yeare, after the constitution of bodies, and quantities in measure. Of this kinde of Top, that we vse now a dayes, both for young and olde people, to warme them in cold weather, I finde nothing in writing, bycause hauing no yron ringes, nor pinnes, it cā neither be the Greek κρῖκος, nor τρόχος, though the running about be bold to borrow the last name *trochus*. For they whirled about, and along, with a marueilous great, though a pretie noyse, and were pastimes for men euen in the midst of sommer, when our Tops be bestowed, and laid vp against the spring. It resembleth the Latin *Turbo* most, and the Greeke βέμβιξ. The place of *Virgil* in the 7. of his *Æneis*, where he compareth *Amata* the Queene in her furie to this *Turbo* which the boyes scourged about the wide haule: declareth both what *Turbo* is, and whose play it was, and that it best resembleth our Top. Of βέμβιξ there was an old Greek *Epigram*, which maketh it either the like or the same with our Top.

Οἵδ' ἄρ ὑπὸ σκυτάλῃσι θοὰς βέμβικας ἔχοντες,
Ἔστρεφον εὐρείῃ παῖδες ἐνὶ τριόδῳ.

Which is to say, that children when they had their whirling gigges vnder the deuotion of their scourges, caused them to troule about the broad streates. The harme this exercise may bring must be to the head & eyes, thorough stouping to much forward, or to the backe and shoulders by bending to much

downwardes, otherwise it warmeth the bodie, and worketh all the effectes, which those exercises do that either by mouing the legges or armes most, and with all the whole bodie in degree, enlarge and stirre the naturall heat either to prouoke appetite, or to expell superfluities. The more roome the Top hath to spinne in, the better for the legges and feete, the bigger it is, the better for the armes and handes. The vprighter one scourgeth, the better for all partes, whom neither bending doth crushe, nor moysture corrupt. It were to be wished, that it were whipt with both the handes, in play to traine both the armes, seing vse makes the difference, and no infirmitie in nature. As both *Plato* wishing the same professeth it to be most true and our experience teacheth vs, both in left handed people, which vse but the left, and in double right handed which vse both the handes a like, and beare the name of the right hand as the more common in vse. But bycause the place of *Plato* concerning the left hande is verie pithie to this purpose though I vse not to auouch much in the Greeke toungue, yet me thinke I maye not ouerpasse it. In the seuenth booke of his lawes, allowing the indifferent vse of our feete and legges, he complayneth of to much partialitie vsed towardes the armes and handes, in these wordes, τάγε περὶ πόδας τε καὶ τὰ κάτω τῶν μελῶν οὐδὲν διαφέροντα πρὸς τοὺς πόνους φαίνεται. Τὰ δὲ κατὰ χεῖρας ἀνοίᾳ τροφῶν καὶ μητέρων εἶον χωλοὶ γεγόναμεν ἕκαστοι. τῆς φύσεως γὰρ ἑκατέρων τῶν μελῶν σχεδὸν ἰσοῤῥοπούσης, αὐτοὶ διὰ τὰ ἤθη διάφορα αὐτὰ πεποιήκαμεν οὐκ ὀρθῶς χρώμενοι, &c. For the performance of any kinde of labour there is no difference, sayeth he, in the legges, and lower partes. But for our armes, thorough ignoraunt nurses and mothers, we be euery one of vs halfe lamed. For wheras naturally both the armes be almost of equall strength, thorough our owne default we make the difference. And so he passeth on still prouing the vnnaturall handling of the left hande, when it is left weaker then the right hande is.

*Plato.*

These be the exercises which I terme within dores, bycause they may be practised at home vnder couert, when we cannot go abroad for the weather: though all may be vsed abroad, if the roome and the weather do serue abroad. Wherein I take

it,

it, that I haue kept *Galenes* rule in chuſing theſe exerciſes, and that they be all both pleaſant, profitable and parable, the perfect circunſtances of all good and generall exerciſes, not to be coſtly to compaſſe, nor vnpleaſant to loth them, nor vnprofitable to leaue them. Thoſe that require more libertie of roome, to raunge at will, or to forrage in the field, be theſe, which I noted before, *walking*, *running*, *leaping*, *ſwimming*, *riding*, *hunting*, *ſhooting*, and *playing at the ball*. Lib. de parua pila.

## *Chapter* 20.

### *Of walking.*

AMong thoſe exerciſes which be vſed abroade, what one deſerueth to be ſet before walking, in the order and place of traine? what one haue they more neede to know, which minde, the preſeruation & continuaunce of health? what one is there, which is more practiſed of all men, and at all times, then walking is? I dare ſaye that there is none, whether young or olde, whether man or woman, but accounteth it not onely the moſt excellent exerciſe, but almoſt alone worthy to beare the name of an exerciſe. When the weather ſuffereth, how emptie are the townes and ſtreates, how full be the fieldes and medowes, of all kindes of folke? which by flocking ſo abroad, proteſt themſelues to be fauourers of that they do, and delite in for their health. If ye conſider but the vſe of our legges, how neceſſarie they be for the performaunce of all our doings, *nature* her ſelfe ſeemeth to haue appointed *walking*, as the moſt naturall traine, that can be, to make them diſcharge their duetie well. And ſure if there be any exerciſe, which generally can preſerue health, which can remedie weakneſſe, which can purchace good hauiour, conſidering it is ſo generall, and neither excludeth perſon nor age, certainly that is *walking*. Herevpon Phyſicians when they entreat of this argument, vſe alwaye to giue it, the place of preferment and birthright in this kinde. The auncient Princes, & cõmon weales ſo highly eſteemed of it, as in the places appointed for exerciſe, whether within their great buildinges, or without, they ſeemed to minde no one thing more: and ſtill prouided walking roomes,

to ſerue for all ſeaſons and times of the yeare, ſome couert and cloſe, ſome vncouert and open, ſome ſecret and hidden. The reaſon why they thus regarded *walking*, was great, for as it ſeemeth to be, ſo it is in verie deede wholly conſecrate to the vſe of health.

Is it euer red that the athlets or gameſters vſed walking for an exerciſe: either in ſportes, or in theaters, or in the ſolemniſing of their ſacred ceremonies, whervnto they ſerued? did either *Plato* handling this argument, or any good writer elſe ſaye that walking was any waye to traine vp ſoldiars withall? Onely *Vegetius* ſayeth in his diſcourſe of warfare, that it were good for ſoldiars to accuſtome themſelues to walke quickly and proportionately, for their better breathing: and *Auguſtus Ceſar*, and *Adrian* the Emperours, did ordeine by conſtitution, that ſoldiars both horſemen and footemen ſhould monthly be led abroad to walke and that not only in the plaine fieldes, but in all kindes of ſoile, to be able by that acquaintaunce with groundes, to make difficultie at none. So that *walking* ſeemeth to be onely inſtitute both by nature and cuſtome for the vſe of health: and that in the traine of health, no one thing deſerueth better place then it doth: bycauſe no other thing beſides health layth claime vnto it.

3. De Rep.

Lib. 1. cap. 9. & penul.

Herof there be two kindes, the one vſed after vehement exerciſes, the other, which beareth the name of the exerciſe it ſelfe. Concerning the former of the two, I haue but thus much to ſaye: bycauſe the latter is my peculiar ſubiect. That it commeth in place, when other exerciſes are diſmiſſed, and finiſhed, after purgations miniſtred by counſell of Phyſick, after great vomitinges that it is good to refreſh the wearied minde: to alter and bring in order the ſpirites: to looſe that which is ſtrayted, to ſcoure the cheſt: to make one fetch his breath at eaſe: to ſtrengthen the inſtrumentes of the ſenſes, to confirme the ſtomacke, to cleare and fine the bodie: and not to ſuffer it after trauaile to melt or decaie, but to purge and cleanſe it: and that, which is of moſt account, to diſſolue and banniſh awaye all affections that procure any feeling of weariſomnes, or diſturbaunce to the bodie.

The vſe of ſlow walking after exerciſe.

The ſecond kinde of *walking* hath three ſortes vnder him.

Wherof

Wherof the firſt beareth his name of the kinde of motiõ, how: The ſecond of the place, where: The thrid of the time, when the walking is vſed. Which three alſo haue particular braũches vnder eche of them, as hereafter ſhall appeare. The three principall kindes of walking.

*Walkinges* which take their names of the motion how, be either ſwift or ſlow, vehement or gentle, much or litle, moderate, or ſore, long and outright, or ſhort and turning: now bearing vpon the whole feete, now vpon the toes, now vpon the heeles. Walking which is named after ỹ time of mouing.

Of all theſe diuerſities in *walking* the moderate is moſt profitable, which alone of all, that I rekened, hath no point either of to much, or of to litle, and yet it is both much, and ſtrayning, which be the two properties of an healthfull walke. It is good for the head, the eyes, the throte, the cheſt, when they be out of frame: ſo the partie ſpit not blood. For diſtilling from the head, for difficultie of breath, for a moyſte and and pained ſtomacke, wherin the nurriture either groweth bitter or corrupteth: for the iaundiſe, coſtifneſſe, fleeting of the meat in the ſtomacke, ſtopping of the vrine, ache of the hippes, and generally for all ſuch, as either neede to prouoke any ſuperfluitie from the vpper partes downward, or to ſend that packing, which is already in waye to depart. Now to the contrarie it is naught for agues, bycauſe it encreaſeth heat, and ſo conſequẽtly the diſeaſe: for the falling euill, for hauking vp of blood: and in the time when one is making water. Moderate walking.

Swift *walking* doth heat ſore and abateth the fleſh, wherupon to eaſe the colicke, and to take awaie groſſeneſſe, it is accounted a verie good meane. Swift and quick walking.

Slow *walking* hath the ſame effectes, that the apotherapeutike hath. And therfore it is good for ſickly weake olde men, and thoſe which delite in, or neede walking after meate, to ſettle it better in the bottome of their ſtomacke: or that be newly awaked from ſleepe, or that prepare themſelues to ſome greater exerciſe, or that feele any ache in any part, or that haue drie bodies. When one hath the head ache it is good to walke firſt ſlowly, and after a while a litle faſter, and ſtronger, ſtrutting out the legges. Slow *walking* is alſo good againſt the falling ſickneſſe: bycauſe without any ſhaking to the head, it Slow walking.

fetcheth the humours downward, where it thinneth and diſperſeth them, and warmes the whole bodie, without endammaging it. Finally in quartane agues, when the fit is paſt, in leproſies, for tetters, ringewormes, cankars, and to procure eaſie fetching of ones breath, it is verie ſoueraine.

Vehement & to ſore. Vehement or to ſore and to eager *walking*, is beſt for cold folkes, and therfore good to driue away trembling or quaking, it encreaſeth puffing and blowing, and yet diſſolueth, and diſperſeth winde. But it is ill for weake heades and feete, and ſuch as are in daunger of the gout. For both the gout and the hippe ache do oftimes come of to much & to ſore walking. As to the contrarie gentle walking vpon ſoft ſtraw, or graſſe, or vpon euen ground is good for any gout or inward exulceration, before meat, but not after. For wearineſſe is their principall enemie: which heateth and enflameth their iointes to ſore: and thereby cauſeth them to draw ſtil more matter from the partes further of, to feede their continuall fluxe.

Much and oft. Much and oft *walking* is good for them that haue a diſtempered bulk or head: that perceiue ſmall nurriture in their lower partes, that in their exerciſes neede more vehement ſtirring.

Litle and ſeldome. Litle *walking* is good for them, that vſe no bathing or waſhing after exerciſe, which muſt needes walke after meate, to ſend it downe, to the bottom of their ſtomacke, and for thoſe which finde ſome heauineſſe in their bodies.

Long and outright. Long and outright *walking* is nothing ſo troubleſome as the ſhort, that maketh many turnes. It is good for the head, and yet it ſucketh vp humours, and dryeth to faſt.

Long and quicke. Long and quicke *walking* is good to ſtaye the hikup or yeaxing.

Short and ſoone *turning* wearyeth ſooner: and troubleth the head ſorer.

Circular or *walking* round about maketh one diſie, and hurteth the eyes.

In *walking* to ſtrout the legges, and beare vpon the heeles, is verie good for an ill head, a moyſt bulke, a ſtrayned bellie, and for ſuch of the lower partes, as proſper not, yea, though the partie feede well: and generally for all thoſe, in whome ſuperfluities ſteeme vpward.

To

To beare vpon the toes hath bene proued good for ill eyes, and to ſtaye looſe bellies.

Bearing vpon the whole feete is alwaye incident to ſome of the other kindes, and therefore ioyneth with eche of them in effectes.

Walking which is named after the place.

*Walking* which taketh the name after the place, is either on hilles and high groundes, or in valleies and lowe groundes: againe the lowe ground is, either euen, or vneuen: either vnder couert, or abroade in the ſunne, or in the ſhade. When one walketh vp againſt the hill, the bodie is marueilouſly wearied, bycauſe all the ſway and poize of it preſſeth downe thoſe partes, which are firſt moued. And for all that ſuch motions be heauie and ſlow, yet they cauſe one ſweat ſooner and ſorer, and ſtaye the breath more, then the *walking* downhill doeth: bycauſe heauie thinges bearing naturally downward, are forced vpward againſt nature. Whervpon heat which beareth the bodie vp, as in comming downe it trauelleth not of his owne nature, ſo preaſing vpward it is burthened with the bodie, whereby it both encreaſeth it ſelfe, prouoketh ſweat, and ſtayeth the breath. This kinde of walke afore meate is good for the bulke, which hath not his breath at commandement. *Demoſthenes* ſtrengthened his voice by it, pronouncing his orations alowd, as he walked vp againſt the hill, whereby he gat the benefit of breathing, to deliuer his long periodes, without paine to himſelfe, or breach to his ſentence. The knees are moſt toiled in this kinde of walking, being forced backward contrarie to their nature, and therfore to their griefe.

Plut. in Demoſt.

Walking downhill.

*Walking* downhill draweth ſuperfluity from the head more then the other doeth: but withall it is enemy to feeble thighes, bycauſe they both moue the legges, and ſupport all the whole weight of the bodie aboue. The change and varietie of the motion cauſeth that kinde of walking to be beſt liked, which is ſometime vphill, ſometime downhill.

When ye walke vpon euen or vneuen ground, ye walke either in medowes or graſſie places, or in rowgh and brambly, or in ſandie and ſoft. If ye walke in a medow, it is without all contradictiō moſt for pleaſure, bycauſe nothing there anoyeth, nothing offendeth the ſenſe, and the head is fed both with va-

rietie of ſweet odours, and with the moyſture of ſuch humour, as the medow yeeldeth.

Rough, brambly, and buſhy groundes ſtuffe the head.

Walking vpō ſande.

Sandie, and cheifly if it be any thing deepe, bycauſe the walking in it ſtirreth ſore, confirmeth and ſtrengtheneth all the partes of the bodie: and fetcheth ſuperfluities mightily downward. This was one of *Auguſtus Cæſars* remedies, as *Suetonius* writeth, to helpe his haulting and weake legges. For to cleare the vpper partes of that which cloyeth them, there is nothing better then to trauell in deepe ſande.

In Auguſti vita. cap. 80.

Walking in a cloſe gallerie.

*Walking* in a cloſe gallerie is not ſo good, bycauſe the ayre there is not ſo freſh, free, and open, but pent, cloſe, and groſſe: and therfore ſtuffeth the bodie, oneleſſe the gallerie be in the vppermoſt buildinges of the houſe, where neither any vapour from the ground can come: and the ayre that commeth is pure and cleare,

The cloſe *walkes*, which were called *cryptoporticus* were not of choice but of neceſſitie, when extremitie of weather would not let them walke abroad.

Walking in an open place.

*Walking* in an open place, and cheifly greene, is much better and more wholeſome, then vnder any couert. Firſt of all for the eyes, bycauſe a fine and ſubtile ayre comming from the greene to the bodie, which is more penetrable bycauſe of ſtirring, ſcoureth awaye all groſſe humours from the eyes, and ſo leaueth the ſight fine and cleare. Further, bycauſe the bodie in walking waxeth hoat, the aire ſucketh humours out of it, & diſperſeth what ſoeuer is in it more then it can well beare.

Now in *walking* abroad there is conſideration to be had to the ſoile. For *walking* by the ſea ſide ye thinne & drie vp groſſe humours, by riuers and ſtanding waters ye moyſt. Howbeit both theſe two laſt be naught, and ſpecially ſtanding waters. Walking not neare any water, as it is not ſo good as the walke by the ſea, ſo it is much better, then walking neare any other water. Walking in the dew moyſles, and harmes.

It is good to walke where birdes haunt.

If ye *walke* in a place where birdes haunt, it is of great efficacie to cleare by the breath, and to disburden the bodie ſo, as if ye did walke in ſome higher ground. If there be no winde where ye walke, it cleareth by breath: it diſperſeth excrements,

it

it ſlakes and nippes not, and is good for colicks that come of a cold cauſe. If there be winde, the *Northern* cauſeth coughing, hurtes the bulke, and yet confirmes the ſtrength, ſoundes the ſenſes, and ſtrengthens the weake ſtomacke. The *Southwinde* filles the head, dulles the inſtrumentes of ſenſe, yet it looſeth the bellie, and is good to diſſolue. The *Weſtwinde* paſſeth all the reſt, both for mildeneſſe, & wholeſomneſſe. The *Eaſtwinde* is hurtefull and nippes.

It is better to walke in the ſhade thé in the ſunne.

It is better *walking* in the ſhade then in the ſunne: as it is naught for the headache to walke either in the cold or in the heat. And yet it is beter to walke in the ſunne, then to ſtand in it, and better to walke faſt, then ſlowly. Of all ſhades, thoſe be the beſt which be vnder walles or in herboures. It is verie daungerous *walking* neare vnto dewye trees, for feare of infectiō by the ſappie dew: bycauſe dew in generall is not ſo wholeſome, it abateth the fleſh, as wymen that gather it vp with wooll or linnen clothes for ſome purpoſes do continually tryc. Now if the dew come of any vnwholeſome matter, what may it proue to? The beſt *walking* in ſhadowes ſimply is vnder myrtle and baye trees, or among quicke and ſweet ſmelling herbes, as wilde baſell, penyroyall, thyme, and mynt, which if they be wild and of their owne growing be better to wholeſome the ſoile, then any that be ſet by hande: but if the better cannot be, the meaner muſt ſerue. Againe in this kinde of *walke* the faire and cleare aire lighteneth, ſcoureth, fineth, procureth good breathing, and eaſie mouing. Darke and cloudie aire heauyeth, ſcoureth not by breath, and ſtuffeth the head.

Daungerous walking vnder dewy trees

What effecte the faire and cleare aire hath.

*Walking* which is termed after the time, is either in winter or ſummer: in the morning or in the euening, before meat or after. The moſt of theſe differencies will appeare thē playneſt, when the time for all exerciſes is generally appointed, in conſideration of circunſtance, as ſhall be declared vnder the title of time. In the meane while *walking* whether in the morning or euening, ought ſtill to go before meat.

Walking which taketh his name after the time.

The *morning walke* looſeth the belly, diſpatcheth ſluggiſhnes, which comes by ſleep, thinneth the ſpirits, encreaſeth heat, and prouoketh appetite. It is good for moyſt conſtitutions, it nimbleth and quickneth the head, and all the partes in it.

The good of ỹ morning walk.

The good and ill of the euening walk.

The *euening walke* is a preparatiue to ſleepe, it diſperſeth inflations, and yet it is ill for a weake head. Walking after meat is not good but only for ſuch as are vſed vnto it. Yet euen they maye not vſe it to much. It is good alſo for them, which otherwiſe cannot cauſe their meat go downe to the bottome of their ſtomacke.

And thus much for *walking*, both regarding the manner of the motion, the place where, and the time when. Which circunſtances though they be many and diuers: yet to purchaſe the commodities, which walking is confeſſed to be very full of, they muſt needes be cared for: conſidering our whole life is ſo delt with, as if we haſtened on death, againſt the which, this exerciſe may be rightly termed an antidote, or counterreceit.

## *Chapter 21.*

## *Of Running.*

THe manifeſt ſeruices which we receiue by our legges and feete, in *warre* for glorie, to purſue or ſaue, in *game* for pleaſure to winne and weare, in *Phyſick* for health to preſerue and heale, do giue parentes to vnderſtand, that they do ſuffer their children to be more then halfe maymed, if they traine them not vp in their youth to the vſe and exerciſe therof. To poliſhe out this point with thoſe effectuall reaſons, which auaunce and ſet forth nature, when ſhe ſayeth in plaine termes, that ſhe meanes to do good: or with thoſe argumentes, wherwith the beſt authors do amplifie ſuch places, when they finde nature ſo freindly and forward, (as the anatomiſtes which ſuruey the workmanſhip of our bodie, and hiſtories, which note the effectes of ſwiftneſſe, do wonder at nature, & wiſh exerciſe to helpe her, for that which they ſee) were to me nothing needefull, conſidering my ende is not the praiſe, but the practiſe of that which is praiſeworthy: neither to tell you, what *Alexander* the *Macedonian*, nor what *Papyrius* the *Romain* did by ſwift foote, nor that *Homere* gaue *Achilles* his epithete of his footmanſhip, but to tell you that *running* is an exerciſe for health, which if reaſon cannot winne, wherof euery one can iudge, ſure hiſtorie will not, where the authors credit

may

may be called in queſtiō as to much fauoring the partie whom he praiſeth, wherefore I will leaue of all manner of by ornamentes, wherwith ſuch as be in loue with running do vſe, to ſet it forth, and directly fall to the ſeuerall kindes there of which differ one from an other, both in the mouing it ſelfe, and alſo in the manner of the mouing, whervpon the effectes, which follow muſt needes proue diuers according to that diuerſitie. Running of it ſelfe is helde by the Phyſicians generally to be a ſwift exerciſe, which needeth neither much ſtrength, nor great violence, and in what ſorte ſo euer it is vſed, it is ill for agues.

The firſt kinde of *running* which beareth his name of the verie motion vehement ſwift, and withall outright, hindereth health, rather then helpeth it: and if it helpe it any waye, it is in that it abateth the fleſhineſſe, & corpulence of the body: which if it chaunce to be moyſt, ſwift running will empty it of humours, and ſtay it alſo quickly. It hath bene found ſo wholeſome in ſome diſeaſes of the ſplene or mylt, as *Aetius* a learned Phyſician writeth, that he knew ſome which by walking and running onely, were deliuered from all greiſe and peine there. But it is verie vnwholeſome for ſuch as haue ill heades. Whervpon *Ariſtotle* in his Problemes aſking the queſtion why running which is thought to driue all excrementes downward, if it be vehement and ſwift ſhould be offenſiue to the head, not in men and wymen alone, but alſo in beaſtes, aunſwereth thus: that the ſwift motion, bycauſe it ſtrayneth the ſtrength, and ſtayeth the breath, heates the head with all, and ſwelles the veines therein: ſo that they draw vnto them forreine meane as cold or heat: and beſides that, it enforceth what ſo euer is in the breaſt to aſcend vpwarde, whereby the head cannot chuſe but ake, which is the cauſe, that ſwift running is naught for the falling euill. *Galene* thinketh ſo baſely of this kinde of running, as he termeth it, a thing both an enemie to health, to great a thinner of the whole bodie, and ſuch a one, as hath no manner of manly exerciſe in it. Beſides this, it putteth him which runneth ſo vehemently in daunger of ſome great conuulſion, if he fortune to encounter any violent ſtop by the way. 1. 5. parte probl. 9. De parua pila. lib.

The ſecond kinde of *running*, which taketh his name of the gentle and moderate mouing, warmes the bodie very well, 2.

ſtrengthens the naturall actions, prouokes appetite, helpes and turnes rewmes, and catarres, ſome other waye. And therfore it is commẽded for a remedie againſt the ſwiming of the head, againſt the drie cough, if ye holde your breath withall, againſt exulcerations in the inner ſide of the iawes, & the diſtorſion or writhing of the mouth, which the Greekes call κυνικὸν σπάσμα. For though at the firſt it ſeeme to prouoke defluxions and diſtilling of humours, yet within a ſmall time it ſtayeth them: and therfore it is thought to be good for thoſe, which are pained with the *Iſchiatica*, which haue much a do to ſtirre their legges at the firſt, but after that they haue runne a while, they be ſo nimble and quicke, as if they had neuer felt any paine in thoſe partes. It ſtrengtheneth the ſtomacke mightely, and deliuereth the bellie from winde, and cold paſſions: whereby it is thought, and that not without great cauſe to be verie good for the colike and dropſie: it delayeth the ſwelling of the milt. For the gnawing of the guttes, and ſome diſeaſes of the kidneis it is exceeding good, ſo the kidneies be not either preſently, or haue not bene of late, ſubiect to ſome exulceration. To ſaye that it is wholeſome for the legges and feete, were to make a doubt, where none can be, conſidering *running* is their proper and peculiar action. This exerciſe for all that it is ſuch a freind to health: yet bringes with it ſome inconueniences: for it is verie laborious: it cooleth the fleſh & furthereth not the feeding. And as naturally of it ſelfe, it breadeth no great harme, ſo if it meete with an ill head, or a weake bulke, or burning and hoat vrine, it helpes to draw on diuers diſeaſes. He that hath any rupture in the twiſte, or els where, muſt forbeare running, as thoſe alſo, which haue infected liuers or gauled kidneies. If the chafed deare could ſpeake, he would deſire the hunter to giue him leaue to piſſe, when he purſueth him foreſt, and that for but ſo litle reſpite, he would ſhew him a great deale more paſtime: but the hunter which knoweth well that the ſkalding vrine will not let him runne long, wil not lend him that leaſure: bycauſe he careth more for the frute of his owne praie, thẽ the effect of the deares prayer. All the other kindes of *running* which follow, take their names of the manner of their mouing, wherof the firſt is the long outright running, which if it continue

tinue on gently though long, it warmeth the fleſh, and makes it plumpe, and is verie good, for great feeders, though it make the bodie ſlow and groſſe. *Running* ſtreight backward, and withall not haſtily, is good for the head, the eyes, the ſtreatchers, the ſtomacke and the loynes. *Running* round about, thinnes the fleſh and ſtreaches it, but cheifly the belly, and bycauſe of the quicke motion, it gathereth moyſture quickly. And therfore *Hippocrates* wiſheth them to vſe it, which dreame of blacke ſtarres, as the fore-warning of ſome forreine diſeaſe. It troubleth the head and makes it dizie: it marreth both the bulke and the legges, and therefore would be left. He that runnes vphill ſtraynes him ſelfe ſore, and doth neither his bulke nor his legges any great good. He that runnes downhill makes his head giddy, ſhakes all within him, and tries the weakneſſe or ſtrength of his hippes. He that runneth in his clothes ſweateth ſore, and warmes his fleſh more: and therefore it is good for them, that haue the head ache to runne ſo: and thoſe that haue ſomewhat to do, to fetch their breath. He that runneth out of his clothes ſingle or naked, ſweateth much, which is much more healthfull how litle ſo euer it be, then much more, with the clothes on. *Hyppocrates* likes running generally more in winter then ſommer. *Oribaſius* in both, yea though ſommer be in his prime and cheife heat. The reſolution is, when moſt ſweating is beſt, which *Ariſtotle* ſayeth is in ſommer.

Lib. de inſomnijs ſũguentium.

3. Lib. de Diæta. 2. part. proble. 21. 33. 42.

## *Chapter* 22.

### *Of Leaping.*

*Leaping* ſhould ſeeme to be ſomewhat naturall, and chearfull, bycauſe at any pleaſant or ioyefull newes, not onely the hart will leape for ioye, but alſo the body it ſelfe will ſpring liuely, to declare his conſent, with the delited minde, and that not in young folkes alone, but alſo in the elder, whom we commonly ſay that no ground can hold: ſo that leaping ſeemes to ſtãd the body in ſuch a ſteade for vttering of ioy, as the tongue ſerues the minde to deliuer her delite by ſpeche with laughter. The cattell and brute beaſtes bewraie their contentment, and well liking, by the ſelfe ſame meanes, leaping and galloping

of them ſelues in their paſture when they be luſtily diſpoſed and in good health. Though in training of the bodie by waye of exerciſe, there be not ſo much regard had to the mirth of the minde, as to the motion of the bodie: and yet being an exerciſe it may not be vnpleaſant. In which kinde it is noted to be vehement, wherein both ſtrength is vſed to make the body ſpring, and ſwiftneſſe to make it nimble: being naturally an interrupted race, as running is a continued leape. It ſerued the olde world in *game* for brauerie, and ſhew of actiuitie: in *warfare* to ſkip ouer diches and hard paſſages, in *Phyſicke* for an exercise of health, whereby it became more ſtately and impe-
Suetonius in Auguſto cap. 83. riall, bycauſe the firſt famous Romain Emperor *Auguſtus Ceſar*, being troubled with the *Iſchiatica* and ſtone in his bladder, and alſo hauing ſome weakneſſe in his left legge and feet, vſed this running leape, or leaping race to helpe himſelfe thereby. There be diuers kindes of leaping wherof I will tuch the moſt likely.

1. *Leaping* and ſpringing without intermiſſion is good to encreaſe the naturall heat, to helpe digeſtion, to diſpatche raw humours, though afterward it anoie the head and breſt, bycauſe it ſhaketh the head verie vehemently: and by reaſon of much bending and ſo preſſing the backe, it oftimes breaketh
2. ſome canall in the breaſt or lungues. To *leape* running is good for ſuch diſeaſes of the head, as haue troubled it lõg. It helpeth the bulke, bycauſe it vſeth no violent bending, nor preſſing of the bodie, it fetcheth downe ſuch needeles fumes, as otherwiſe would haue ben aſpiring vpward: it chearifſheth weake legges: which proſper not by nurriture, thorough ſome trembling and
3. benummed fleſh. *Leaping* as we do commonly call it and vſe it, doth driue idle ſuperfluities downward thoroghly, but bycauſe it ſhaketh the bulke to ſore, both by to violent mouing and to forcible ſtrayning, it is not good for it: though it ſhew a verie deliuer and an actiue bodie: both to ſtirre and to do any thing elſe. It drieth alſo the ſtone from the kidneies into the bladder: yet it hurteth the knees by reaſon of violent and continuall bending them. The *Lacedemonian* wymen, whoſe picture *Callimachus* the painter, for his fooliſh curioſity named
34. Lib. cap. 8. ἀκροχειρόπυγος, as *Plinie* reporteth, vſed to leape ſo, as their heeles did hitte their hippes, which manner of leaping doth both

both purge and drie. But me thinke I here ſome gentlewymen ſaye, fye vpon them *Rigs*. Not ſo. The lawes and cuſtome of their countrey did allow, nay did commaunde them to runne, to leape, to wraſtle, and to do all ſuch exerciſes, both as well, as men, and alſo with men. Their reaſon was. They did thinke the childe lame of the one ſide, whoſe mother was delicate, daintie, tender, neuer ſtirring, neuer exerciſing, not withſtanding, the father were neuer ſo naturally ſtrong, neuer ſo artificially trained. And to preuent that infirmitie in their owne youth, they exerciſed their wymen alſo, no leſſe thē their men. As *Plato* wiſheth his people in his common weale, which he patterneth for the beſt. *Skipping* againe the banck, as it helpeth the hippes, ſo it hurteth the breaſt: and the ſame downhill cleareth the head from ſuperfluities, which it fetcheth downward: It ſtrengtheneth the legges, but it ſhaketh the bowelles to ſore, which is very dangerous, for ruptures any where: for the crooked ſwelling veines in the legge: for all gouttes: for all thoſe, in whom the humours vpon any ſmall occaſion will fall downe to the feete: and cauſe them to ſwell. Further in caſes where it were good to let blood or to purge, if either yeares or ſome other impediment wil admit neither, to auoide ſuperfluous humours, *leaping* will ſupply the roome. As it is verie ill for thoſe which piſſe blood: or be in a flixe: or haue weake or ouerheated kidneies: or that haue at that time, or not lōg before had, ſome gaule or exulceration in the kidneies. And yet though the kidneies be ſound, leaping will ſometime looſe a veine. Eche kinde of *leaping* is better accompliſhed by holding of ſome weight in the hand for ſteddineſſe, then with the hand emptie and without his ballace.

4. de Rep.

Gal. 6. epi. comm. 3. aph. 2.

## *Chapter* 23.

## *Of Swimming.*

IN the old time, when they would point at a fellow, in whom there was nothing to be made account of, they were wont to ſaye, he neither knoweth letter on the booke, nor yet how to *ſwimme*: wherby it appeareth that *ſwimming*, was both in great vſe, and of great price in thoſe daies, which either firſt brought

forth by word or afterward maintained it, ſeing he was helde for no bodie that could not, or but for a daſtard which would not learne the ſleight to *ſwimme*. The traine came bycauſe it was then beſt to learne, when the iointes were moſt pliable, & yet ſtrong withall. The ende was either to ſaue themſelues in fightes by ſea, or in flightes by lande, where they were to paſſe riuers, or to aſſaile enemies by water, or for other ſuch ſeruices; as what if *Leander* ſay it ſerues for loue, and bring both *Hero* to witneſſe, which was partaker of the euill, and *Muſæus* the Poete, which deſcribed their misfortune? Which conſiderations may recommende *ſwimming* to vs alſo: who may ſtand in neede of it, vpon the ſame cauſes, and in the like euentes that they did. But bycauſe it is ſo neceſſarie, it would not be vncurteouſly entertained, and therefore regard muſt be had in what water ye ſwimme, for if ye ſwimme in ſpringes which are naturally hoat, it is ſtuffing, and yet good for the palſie ſo he that ſwimmeth do vſe bladders, to eaſe him ſelfe withall, and lighten his labour. To *ſwimme* in marſh waters, & pooles, infecteth both the head and all the reſidue of the bodie, bycauſe rotten, and corrupt vapours, enter the pores of the bodie, together with the moyſture. It is reaſonable good *ſwimming* in lakes and ſtanding meres, which the larger they be and the clearer, the more commodious and wholeſome to ſwimme in. But no kinde of freſh water is ſo good to ſwimme in, as the running riuer is, cheifly for them, which be in health, to whom beſides many other commodities, it ſerueth for a preparatiue to ſleepe. Yet it is not good abiding long in any freſh water, for feare of periſhing the ſinues both with cold & moyſture, whoſe iſſues be the crampe, and the ſwimmers daunger. But nothing at all, be it neuer ſo good for health, be it neuer ſo defenſible to ſaue, can be gotten without perill in prouing. And why ſhould *ſwimming* dreame of ſecuritie, & neuer thinke to drowne? Doth it not deale with water, where there is no warrant, but wiſedome to forſee? pointe the place, pointe the fight, pointe the daunger and a pointe for daunger: but where you cannot appointe the particularitie, ye cannot warrant the perill. *Cocles*, ſcaped, it was in a ſmall riuer, and reſkue at hand. *Sceua* the centurion ſcaped, he was neare both ſhippe and

Liuius. C. Cæſ.

and ſhoar. Nay *Cæſar* himſelfe ſaued him ſelfe from drowning, Appian.
and helde his lettres vp drie in the one hand. A ſigne of courage and cunning, as that man had enough: but his ſhippes were at hand, and it is not writen, that either he ſwamme alone, or any long waye. But of all daungers to drowne, there is leaſt in the ſea, where the ſwimming is beſt: for the ſalt water as it is thicker then the freſh, ſo it beareth vp the bodie better, that it may fleet with leſſe labour. The *ſwimming* in ſalt water is very good to remoue the headache, to open the ſtuffed noſethrilles, and therby to helpe the ſmelling. It is a good remedie for dropſies, ſcabbes and ſcurfes, ſmall pockes, leproſies, falling awaye of either legge, or any other parte: for ſuch as proſper not ſo, as they would, though they eate as they wiſhe, for ill ſtomackes, liuers, miltes, and corrupt conſtitutions. Yet all *ſwimming* muſt needes be ill for the head, conſidering the continuall exhalation, which aſcendeth ſtill from the water into the head. *Swimming* in hoat waters ſofteneth that which is hardened, warmeth that which is cooled, nimbleth the iointes which are benummed, thinneth the ſkinne, which is thickned, and yet it troubleth the head, weakneth the bodie, diſperſeth humours, but diſſolueth them not. *Swimming* in cold water doth ſtrengthen the naturall heat, bycauſe it beates it in: it maketh verie good and quick digeſtion: it breaketh ſuperfluous humours, it warmeth the inward partes, yet long tarying in it hurtes the ſineues, and takes awaye the hearing. Thus much concerning *ſwimming*, which can neither do children harme in learning, if the maiſter be wiſe, nor the common weale but good, being once learned, if either priuate daunger or publike attempt do bid them auenture. For he that oweth a life to his countrey, if he die on lande, he doeth his duetie, and if he drowne in water, his duetie is not drowned.

## *Chapter* 24.

## *Of Riding.*

IF any wilbe ſo wilfull as to denie *Riding* to be an exerciſe and that a great one, and fitteſt alſo for greateſt perſonages, ſet him either vpon a trotting iade to iounſe him thoroughly

or vpon a lame hakney to make him exerciſe his feete, when his courſer failes him. In all times, in all countries, among all degrees of people, it hath euer bene taken, for a great, a worthy, and a gentlemanly exerciſe. Though *Ariſtophanes* his teſtimonie, were naught againſt honeſt *Socrates*, yet it is good to proue, that riding was a gentlemanly traine, euen among the principles of education in Athens. And *Virgile* in the legacie ſent to *Latinus*, deſcribeth the ſame traine in the Romain children, which, ſayeth he, exerciſed themſelues on horſebacke before the towne. And *Horace* accuſeth the young gentleman in his time as not able to hange on a horſe. But to deale with ſtories either Greecke, or Latin, for the Romain, or other nations exerciſe in riding in a matter of ſuch ſtore, were more then needeles. The *Romains* had their whole citie diuided into partialities, by reaſon of the foure factions of thoſe exerciſing horſeme. Who of the foure colours, which they vſed, Ruſſet, White, Greene, and Blew, were named *Ruſſati*, *Albati*, *Praſini*, *Veneti*. For the warres how great a traine riding is, I would no countrey had tried, nor had cauſe to complaine, nor the ſubdued people to be ſorofull, though the conquerour do vant himſelfe, of his valiantneſſe on horſebacke. For health it muſt needes be of ſome great moment, or els why do the Phyſicians ſeeme to make ſo much of it? They ſaye that generally it encreaſeth naturall heat, and that it purgeth ſuperfluities, as that to the contrarie it is naught for any ſicke bodie, or that hath taken Phyſicke hard before, or that is troubled with infection or inflammation of the kidneies. They vſe to deuide it into fiue kinds, *Slow*, *quicke*, *trotting*, *ambling*, and *poſting*.

Gal. 7. meth. Pli. epiſt. 9. lib. 6. Martial. lib. 11. Iuuenal.

1. Of *Slow riding* they write that it wearieth the grines very ſore that it hurteth the buttokes, and legges, by hanging downe to long, and that yet it heateth not much: that it hindreth getting of children, and breadeth aches and lameneſſe.

2. Of *quicke riding* they ſaye, that of all exerciſes it ſhaketh the bodie moſt, and that yet it is good for the head ache, comming of a cold cauſe: for the falling euill: for deafneſſe, for the ſtomack, for yeaxing or hikup, for clearing and quickning the inſtrumentes of ſenſe: for dropſies: for thickning of thinne ſhankes: which was found true in *Germanicus Ceſar* nephew to *Tiberius*

Suetonius.

*Tiberius* the Emperour, which ſo helped his ſpindle ſhankes. Againe quick riding is naught for the bulke: for a weake bladder, which muſt forebeare all exerciſes, when it hath any exulceration: for the *Iſchiatica*, bycauſe the hippes are to much heated and weakned, by the vehementneſſe of the motion. Whervpon the humours, which are ſtyrred reſt there: and either breede new or augment olde aches.

Of *trotting*, it is ſaid euen as we ſee, that it ſhaketh the bodie to violently, that it cauſeth & encreaſeth marueilous aches, that it offendes the head, the necke, the ſhoulders, the hippes, & diſquieteth all the entrailes beyond all meaſure. And though it may ſomewhat helpe the digeſtion of meate, and raw humours, looſe the belly, prouoke vrine, driue the ſtone or grauell from the kidneyes downward, yet it is better forborne for greater euilles, then borne with for ſome ſorie ſmall good. 3.

*Ambling* as it exerciſeth leaſt, ſo it anoyeth leaſt, and yet loſeth it the bellie. 4.

As for *poſting*, though it come laſt in reading, it will be firſt in riding, though for making ſuch haſt, it harme eche part of the bodie, & ſpecially the bulke, the lungues, the bowells generally, the kidneyes: as what doth it not allway anoy, and oftimes either breake or put out of ioynt by falles or ſtraines? It warmes & paires the body to ſore, & therfore abateth groſſenes, though a groſſe man be ill either to ride poſt himſelfe, or for a iade to beare. It infecteth the head, it dulleth the ſenſes, & eſpecially the ſight: euen til it make his eyes that poſteth to run with water, not to remember the death of his friendes, but to thinke how ſore his ſaddle ſhakes him, and the ayer bites him. 5.

## *Chapter* 25.

## *Of Hunting.*

*Hunting* is a copious argument, for a poeticall humour, to diſcours of, whether in verſe, with *Homer*, or in proſe, with *Heliodorus*. *Dian* would be alleged, as ſo auoyding *Cupide*. *Hippolytus*, would be vſed in commendation of continence, and what would not poëtrie bring in to auaunce it, whoſe muſicke being ſolitarie and woddiſhe, muſt needes be, nay is very well

acquainted with the chace. If poets ſhould faint, the *Perſians* would fight, both for riding and hunting: ſo that if patrocinie were in queſtion, we neede not to enquire, they would offer them ſelues, from all countries, and of all languages. But we need not either for praiſe, or for profe, to vſe forraine aduocats. For hunting hath alway caried a great credit, both for exerciſing the bodie, and deliting the mynde, as it ſemes to be verie naturall, becauſe it ſeeketh to maiſter, and to take beaſtes, and byrdes, which are naturally appointed for mans vſe, and therefore though they be taken and killed, there is no wrong done them. The courteous *Xenophon* as delited himſelfe therein, and all the auncient writers, as ſubſcribing to a truth, commend it marueilouſly, and chiefly, for a proper elementarie to warlike vſes, & *Mars* his ſchoole, whether for valiauntnes or for pollicy, becauſe the reſemblaunces of the chiefe warlike executions do fall out in hunting, as the qualitie or courage of the game offereth cauſe, either to vſe force and manhoode, or to flie to deuiſe and ſtratageme.

lib. de Venat. 1. cap.

The *Romain Emperours* did exhibit publike hunting vnto the whole people in way of paſtime and pleaſure. The *Phyſicians* make much of it: as being an exerciſe, which containeth vnder it moſt of the other ſtirring exerciſes, for they that hunt, walke, runne, leape, ſhout, hallow, ride, and what may they not do, hauing the whole country for roome, and the whole day for time, to do in what they liſt? And though *Galene* do reſtraine it to men of great abilitie, as if hunting were not for euery man to vſe, which is one of the markes, whereby to know the beſt exerciſes, that they be parable, & purchaceable euen to meane purſes: yet we ſee it in common to moſt, where reſtraint by law doth not forbid it. Neither is the charge in reſpect of the exerciſe, but in reſpect of the game, whereon the exerciſe is employed. To hunt a hare, & courſe a hart, to chaſe a bucke, & chaſe a bore is not all one, neither for prouiſion, nor for perill though the exerciſe haue ſmall oddes, which being compounded of thoſe exerciſes that I named, muſt nedes haue the ſame effectes, that thoſe exerciſes haue beſides his owne. To warme the bodie very well, to diſperſe ſuperfluites, to abate fleſh, to leſſen ouerflowing moyſture, to make one ſleepe ſoundly, to digeſt

De parua pila lib.

digeſt meat, & raw humors, to quicken both the ſight and the hearing, to keepe of old age, and finally to make the body moſt healthfull, and the health moſt laſting.

*Raſes* a notable Arabicke Phyſician, writeth that in a great plague there remained almoſt none aliue in a certaine towne, ſaue hunters only, which eſcaped by reaſon of their preſeruing exerciſe. And *Mithridates* that famous king vſed hunting ſo much for his healthes ſake, as in ſeuen yeares ſpace, it is written that he neuer came within houſe, neither in citie nor countrie. And yet hunting is not good for the head, when it is vſed with vehemence, as no other vehement exerciſe is. 3. Commen. 13 tract. cap. 3.

There be but two kindes of *Hunting* to my purpoſe, the one on horſebacke, the other one foote.

They that *Hunt* on horſebake, for ſo much as they ſometime gallop, ſometime ride faſt, ſometime hallow, ſometime be ſtil, and varie ſo in moſt actions, ſeeme to trauel euery part of their body, and therefore it is thought, that thereby the breſt, the ſtomacke, the entrailes, the backe & legges be ſtrengthened: but it is ill for them, which are troubled with any paine in their head, and daungerous for feare of breaking ſome veine in the breaſt: for the ſtone in the kidneyes, for thoſe that be of hoate conſtitutiō of body: for weake bellicawles, and for feare of ruptures, becauſe ſuch thinges fall out oftentimes in hunting on horſebacke: not without loſſe ſometime of life. 1.

*Hunting* on foote, hath all the commodities, and incommodities to, that hunting on horſebacke hath, ſauing the daunger whereunto it is not ſo much ſubiecte. And yet the trauell of the bodie is more, the body hoater, the legges & feete more ſtrēgthened, the appetite to meat more, to make children leſſe. Neither of thē is good but for ſtrong and healthful bodies, neither can hunting be but harmefull vnto them, which vſe it vnaduiſedly, without conſideration how they runne, by way of pleaſure and ordinarie exerciſe, or at the ſuddaine of a head, for by tarying abroade all day, and feeding ſo vncertainely, and ſo vnſeaſonably, there come ſundrie inconueniences. 2.

But of all *Hunting* that is ſtill beſt, wherein we exerciſe our ſelues & our owne bodies moſt, not our hauks or howndes, becauſe exerciſes be meanes to make men healthfull, and other

thinges be meanes to bring that meane about. Such a kinde of hunting was it which *Chiron*, *Machaon*, *Podalyrius*, *Æsculapius*, the parentes and patrones of physike did vse, whose delite thererin, is our warrant in choyce, because they being so great physicians, as physicke went then in *Platoes* opininon, did trie that in their owne persons, which they deliuered to posteritie for the same vse.

## *Chapter 26.*

## *Of Shooting.*

THe physicians seeme to commend shooting for the vse of health sufficiently, in that they make *Apollo* & *Æsculapius* the presidentes and protectors of *Archerie*, which both be the greatest gods, & chiefest patrones of ther owne profeſſiō. And that it is a thing to be beloued, & liked, what argument is there that can be alleadged of comparable force to that of *Cupide* himselfe, which in the matter of loue, doth bend with his bow, and enamour with his arrow? But in sadnes to say enough of this exercise in few wordes, which no wordes can praise enough for the commodities which it bringeth to the health of the body: as it hath bene vsed by diuers nations, in diuerse sortes, both on horsebacke and on foote, both for peace and warre, for healthfull exercise and pleasant pastime: so none either now doth vse it, or heretofore hath vsed it, more to health, and bettering of the body then our owne countrimen do. As if it were a thing somewhat naturall to *Ilandes*, bycause they of *Crete* and *Cyprus* in olde stories, they of the *Indian* Ilandes in new stories are noted also for neare *Shooting*, strong *Darting*, and streight *Slinging*, whereof the *Balear Ilandes* seeme to take their name. Nay by all auncient monumentes *Shooting* should seeme to be both the eldest, and the vsualleſt defence in fighting a farre of, which though it haue now, & tofore haue had great place in the fielde for warfare: yet hath it a great deale better place in our fields for wellfare: and therefore the more, because it consisteth both of the best exercises, and the best effectes of the best exercises. For he that shooteth in the free and open fields may chuse, whether betweene his markes he will runne or walke, daunce or leape, hallow or sing or do some-

what

what els, which belógeth to the other, either vehemēt or gētle exercises. And whereas *hunting* on foote is so much praised, what mouing of the body hath the foote *hunter* in hilles & dales, which the rouing *Archer* hath not in varietie of grownds? Is his naturall heate more stirred then the *Archers* is? Is his appetite better then the *Archers* is though the prouerbe helpe the hungrie *hunter*? Nay in both these the *Archer* hath the vantange. For both his howers be much better to eate, and all his mouing is more at his choice: because the *hunter* must follow his game of necessitie, the *Archer* neede not but at his owne leasure. For his pástime wil tary stil, till he come to it, the hunters game is glad to get from him. In fine what good is there in any particular exercise, either to helpe natural heat, or to cleare the body, or to prouoke appetite, or to fine the senses, or to strēgthen the sinewes, or to better all partes, which is not altogither in this one exercise? Onely regard to vse it in a meane doth warrant the *archer* from daunger to himselfe: & an eye to looke about, doth defende the passager from perill by him. I could here speake much, if it were not to much, to say euē so much in such a thing, being so faire a pastime, so pleasant to al people, so profitable to most, so familiar to our country, so euery where in eye, so knowne a defence, such a meane to offende, as there is no man but knoweth it to be a preseruatiue to health, and therefore well to be numbred among the trayning exercises. And chiefly as it is vsed in this Iland, wherein the rouing must nedes be the best and most healthful, both for varieties of motion in diuersities of soile, & by vsing all *archery*, in exercising one kinde. For in rouing, you may vse either the butte, or the pricke by the way for your marke, as your pleasure shalbe. This exercise do I like best generally of any rownde stirring without the dores, vpon the causes before alleadged, which if I did not, that worthy man our late and lear countrieman maister *Askam* would be halfe angrie with me, though he were of a milde disposition, who both for trayning the *Archer* to his bow, & the scholler to his booke, hath shewed him selfe a cunning *Archer*, and a skilfull maister.

In the middest of so many earnest matters, I may be allowed to entermingle one, which hath a relice of mirth, for in praysing of

*Archerie*, as a principall exercise, to the preseruing of health, how can I but prayse them, who professe it throughly, & maintaine it nobly, the friendly and franke fellowship of prince *Arthurs* knightes in and about the citie of *London*, which of late yeares haue so reuiued the exercise, so countenaūced the artificers, so enflamed emulation, as in theselues for frindly meting, in workemen for good gayning, in companies for earnest comparing, it is almost growne to an orderly discipline, to cherishe louing society, to enrich labouring pouertie, to maintaine honest actiuity, which their so encouraging the vnder trauellours, and so encreasing the healthfull traine, if I had sacred to silence, would not my good freind in the citie maister *Hewgh Offly*, and the same my noble fellow in that order Syr *Launcelot*, at our next meeting, haue giuē me a sowre nodde, being the chiefe furtherer of the fact, which I commend, and the famosest knight, of the fellowship, which I am of? Nay would not euen prince *Arthur* himselfe maister *Thomas Smith*, and the whole table, of those wel known knights, & most actiue *Archers* haue layd in their chaleng against their fellow knight, if speaking of their pastime I should haue spared their names? whereunto I am easily led, bycause the exercise deseruing such praise, they that loue so praiseworthie a thing neither can of them selues, neither ought at my hand to be hudled vp in silence.

## *Chapter* 27.

## *Of the Ball.*

THe play at the *Ball* seemeth compound, bycause it may be vsed, both within dores, and without. Wherof good writers haue deliuered vs thus much: that in the olde time there were diuers kindes of *balles* and diuers kindes of exercise therwith, according to the diuers vse of the *ball* either small or great: both amongst the *Romaines* and *Greekes*, whose names I vse so much, bycause they were best acquainted boh with the thinges, and with the right vse therof. *Galene* in his first booke of maintaining health, speaking of the *Germains*, who vsed then to dippe their new borne children into extreme cold water ouer head and eares, to trie their courage and to harden their skinne,

ſkinne, ſayeth that he wrate thoſe leſſons of health and exerciſe, no more to the *Dutch* and ſuch rude people as we alſo were then, then to beares, boares and lyons: but to *Greekes* and ſuch people, as though barbarous in nature, yet by traine and learning, were become greekiſh as we now are, and the *Romains* then were. So that our examples be fetcht from theſe two nations, which either vſed the thinges moſt, and handled them beſt: or elſe enriched their owne tongues with all that was beſt, & when they had ſo done ſet them ouer vnto vs. But of all their exerciſes with the *Ball*, we haue not any ſo farre as I can geſſe, by their notes, though we retaine the name: and, yet our playing with the *Ball* worketh the ſame effectes, which theirs did, as it appeareth by their deſcriptions. Wherfore ſeeing they be ſo farre different from ours, and almoſt worne out of knowledge euen to curious coniectures, which ſeeke to ſift them out, I will neither trouble my ſelfe with ſtudying to ſet downe their names: nor my reader with reading to geſſe what they were, and how they were vſed.

Three kindes ſhall content me, which our time knoweth, wherein all the properties of their *balles*, and all the effectes of their exerciſes, be moſt euidently ſeene. The *hand ball*, the *foote ball*, the *arme ball*.

The litle *hand ball* whether it be of ſome ſofter ſtuffe, and vſed by the hand alone, or of ſome harder, and vſed with the racket te, whether by tennice play with an other, or againſt a wall alone, to exerciſe the bodie with both the handes, in euerie kinde of motion, that concerneth any, or all the other exerciſes, is generally noted, to be one of the beſt exerciſes and the greateſt preſeruatiõs of health. In ſo much as *Galene* beſtoweth an whole treatiſe vpon the vſe and praiſe of it, wherin he compareth it with other exerciſes, and preferreth it before all, for parabilitie, to be all mens game: for profitableneſſe, to do all men good: for pleaſauntneſſe, to quicke all mens ſpirites, and in ſhort knits vp the ſome of his concluſion thus. That the vſe of the litle *ball* doth plant in the minde *courage*, in the bodie *health*, in all the limmes a trim & wel proportionate *conſtitutiõ*: ſo it be moderately & aduiſedly executed. Playing at the *ball* in generall is a ſtrong exerciſe, & maketh the bodie very nimble, 1.

& ſtrengtheneth all the vitall actiõs. The litle *handball* is counted to be a ſwift exerciſe, without violence, and therefore the rakketters in tennyſe play, if they vſe it in that kinde, which is thought to be moſt healthfull, muſt ſhew them ſelues nymble without ſtrayning, & yet it falleth out moſt cõmonly cõtrarie, while deſire to wynne ſome wager makes the winners looſe a benefit, which they wiſh for more, & would gladly get to better their health by. This playing abateth groſſenes, and corpulence, as al other of the ſame ſort do: it maketh the fleſh ſownd and ſoft, it is very good for the armes, the greene and growing ribbes, the back, & by reaſõ the legges are mightely ſtirred ther by, it is a great furtherer to ſtrength, it quickneth the eyes by looking now hither, now thither, now vp, now downe, it helpeth the ridgebone, by ſtowping, bending and courſing about: it is verie good for bellies and ſtomakes, that be troubled with winde or any paine which proceedeth from colde. Now to the contrary it is not good for ill and bleare eyes, raw ſtomakes, vndigeſted meat, which haue more neede of reſt then ſtirring, and for ſuch as will ſoone be turneſicke, which the oft turning about of the head and eyes cannot but cauſe. The playing at tennyſe is more coaſtly & ſtraining to aunſwere an aduerſary, but the playing againſt the wall is as healthfull, and the more ready, by cauſe it needeth no aduerſary, & yet practiſeth euery kinde of motion, euery ioynt of the body, and all without danger. Children vſe this ball diuerſly, and euery way healthfully, in regard of the exerciſe: if accidentarie faultes fall out among children, in the vſe of the play, the parties muſt beare the blame, and not the play.

The ſecond kinde I make the *Foteball* play, which could not poſſibly haue growne to this greatnes, that it is now at, nor haue bene ſo much vſed, as it is in all places, if it had not had great helpes, both to health and ſtrength, and to me the abuſe of it is a ſufficient argumẽt, that it hath a right vſe: which being reuoked to his primatiue will both helpe, ſtrength, and comfort nature: though as it is now cõmonly vſed, with thronging of a rude multitude, with burſting of ſhinnes, & breaking of legges, it be neither ciuil, neither worthy the name of any traine to health. Wherin any mã may euidẽtly ſee the vſe of the trayning

maiſter

maiſter. For if one ſtand by, which can iudge of the play, and is indge ouer the parties, & hath authoritie to commaunde in the place, all thoſe incõueniences haue bene, I know, & wilbe I am ſure very lightly redreſſed, nay they will neuer entermedle in the matter, neither ſhall there be complaint, where there is no cauſe. Some ſmaller nũber with ſuch ouerlooking, ſorted into ſides & ſtandings, not meeting with their bodies ſo boiſterouſly to trie their ſtrength: nor ſhouldring or ſhuffing one an other ſo barbarouſly, and vſing to walke after, may vſe *footeball* for as much good to the body, by the chiefe vſe of the legges, as the *Armeball*, for the ſame, by the vſe of the armes. And being ſo vſed, the *Footeball* ſtrengtheneth and brawneth the whole body, and by prouoking ſuperfluities downeward, it diſchargeth the head, and vpper partes, it is good for the bowells, and to driue downe the ſtone and grauell from both the bladder and kidneies. It helpeth weake hammes, by much mouing, beginning at a meane, and ſimple ſhankes by thickening of the fleſh, no leſſe then riding doth. Yet raſh running & to much force oftẽtimes breaketh ſome inward cõduit, & bringeth ruptures.

The third kind I call the *Armeball*, which was inuented in 3
the kingdom of *Naples*, not many yeares agoe, and anſwereth moſt of the olde games, with the great ball, which is executed with the armes moſt, as the other was with the fecte, & be both verygreat helpers vnto health. The arme in this is fenſed with a wodden brace, as the ſhin in the other with ſome other thing for meeting with a ſhrew. The *armeball* encreaſeth the naturall heate, maketh way for ſuperfluities, cauſeth ſound ſleepe, digeſteth meate wel, & diſpatcheth raw humors, though it ſtuffe the head, as all vehement exerciſes do. It exerciſeth the armes and backe chiefly, & next to thẽ the legges, & therfore it muſt needs be good for ſuch, as deſire to haue thoſe partes ſtrong and perfit, to digeſt their meate at will, to diſtribute profitable iuice to the whole body, and to auoide needeleſſe matter, as well by ſweate, as by any other kinde of ſecret euacuation. And yet it is very ill for a naughtie backe, for hoat kidneyes, for ſharp vrine, and generally for any that is troubled with infirmities & diſeaſes in thoſe parts which are ſtrained with ſtirring.

Thus much concerning the particular exerciſes, which I

haue pickt out from the reſt, as moſt reducible to our time and countrie, wherein I haue not followed the ordinarie diuiſion, which the training maiſters & Phyſicians do vſe, but I deuiſed ſuch a one, as I tooke to be fitteſt for myne owne purpoſe regarding our ſoyle and our ſeaſons. Neither haue I rekened vp the other *antique* exercíſes, but haue let them reſt with their friends & fauorers, which be long ago at reſt. For the tumbling *Cybiſtike*, the thumping *Pugillatie*, the buffeting *Ceſtus*, the wraſtling *Panoratie*, the quayting *Diſcus*, the barlike *Halteres*, the ſwinging *Petaurie*, and ſuch old memorandums, they are to auncient and to farre worne from the vſe of our youth: the cõſidering whereof may rather ſtirre coniecture, then ſtaie aſſurance, what they were, when they were. And of theſe which I haue named, many be farre beyond boyes plaie, for whõ alone I do not deale, but for all ſtudentes in generall, neither yet do I exclude either any age, or any perſon, if I may profit any elſe beſide ſtudentes & ſcholers. Nether do I tie the trayne to theſe exercíſes alone, but alway to ſome, though not alway to one kinde. The cauſe and conſideration muſt leade all, which may bring forth the like, and why not the better vpon due and wel obſerued circumſtance? For though the general cauſe do direct much, yet the particular circũſtãce directeth more, being it ſelf enformed in the generall iudgement. The moſt of theſe notes, which I haue alleaged, were giuen in *Italie*, *Greece* & *Spaine*, and that climate farre diſtant, and much differing from our degree. Wherefore our traine vpon conſideration of the degrees in ſoyle, in temperature, in conſtitution, and ſuch like, muſt appropriate it ſelfe where the difference is apparent. Therefore both to vſe theſe exercíſes which I haue named, to the beſt, and to deuiſe other by compariſon and circumſtance, as cauſe ſhal offer, I will runne thorough thoſe particularities, which either make by right, or marre by wrong applying, both all that I haue ſaid, or that cã be deuiſed in this kinde, to preſerue health.

## *Chapter* 28.

### *Of the circumſtances which are to be conſidered in exerciſe.*

THere be ſix circumſtances, which leade and direct all exercíſes, and are carefully to be conſidered of, by the trayning

ning maister. For either the missing or mistaking of any one of them, may do harme to more then one, and the vsing of them with circumspection and warynes, doth procure that good to health, which this whole discourse hitherto hath promised.

The sixe circumstances be these, the *nature* of the exercise which ye entend to vse: the *person* and *body* which is to be exercised, the *place* wherin, the *time* whē, the *quantitie* how much, the *maner* how, whereof I do meane to giue some particular aduertisements so as I do finde the learned physicianes, & wise health maisters to haue handled them in their writings, yet by the way least any man either dispaire of the good, & therefore spare the prouing, because the forme of exercise doth seeme so intricate, and there with all to much: or if he be entred in triall, and thinke he shall faile, if he misse in some litle, bycause the charge is giuen so precisely, to keepe al that is enioyned: I wish him not to thinke either the errour vnpardonable, to regard, or the thing vnauailable to health, if either all, or any one of these circumstaunces be not absolutely hyt. For as a perfit healthfull body is not to be found by enquirie, which is not to be hoped for in nature, bycause in so continuall a chaunge such a perfitnes cannot chaunce, our bodyes being subiect to so many imperfections: so is it no wonder for men to do what they may, & to wish for the best, though still beyond their reach. If any can come neare them, he breakes no right of vse, though he misse the rule of art, which alwaye enioyneth in the preciseſt sort, but yet resteth content with that which falleth within compasse of ordynarie circumstance. The reason is, *art* weyeth the matter abstracte, and free from circumstaunce, and therefore hauing the whole obiect at commaundemet, she may set downe her precept, according to that perfitnes, which she doth conceiue: but the execution being chekt with a number of accidentarie occurrences, which *art* cannot comprehend, as being to infinite to collect, must haue one eye to her precept, & an other to hir power, and aske consideration counsell, how to performe that with a number of lettes, and thwartings which art did prescribe, either without any, or at the leſt, with not so many.

## Chapter 29.

### *The nature and qualitie of the exercise.*

THe *nature* of the exercise which we vse, either to recouer health & strength, if they be feebled: or to preserue them, that they feeble not, as it is verie forcible to worke this healthfull effect: so it deserueth verie circumspect consideration, in applying and fitting it to the effect: that the exercise in his degree of motion may aunswere the partie in his kinde of constitution: least by iarring that way too farre, they fall into a greater discord. *Galene* examining the thinges, which do please the displeased infantes, findes out that all their naturall vnquietnesse is appeased by three naturall meanes, which the nurse vseth, the *pappe* to feede, the *voice* to still, the *arme* to moue. Whervpon he concludeth that *meat* to nourish, *Musicke* to delite, *motion* to exercise be most naturall, which being so, then for the preseruation of nature, she must needes haue her owne motion, which agreeth best with her owne disposition. For as some exercises go before the maine to prepare the bodie, and some follow to retourne it by degrees into his former state & temper: so some be verie vehement, strong, and strainable: other verie gentle, curteous, and remisse: which must haue echone their application, according vnto the qualitie, and state of the bodie, whereunto they are to be applyed. They be also as far distinct & different, as particular circunstance can worke alteration in any respect, as their particular titles before did shew, in their particular braunching and diuision. And yet therein they swarue not from the generalitie of Physicke, which leaning vpon some vnfallible groundes, yet lighteth still vpon some fallible euentes, which make the whole profession to seeme coniecturall, though in the best and surest kinde of coniecture, if the professour haue studied to sufficiencie and obserued so long, till discretion haue saide, the thing is thus. I will not therfore spend any more labour, about a matter of so great confusion, but as they shall fall out, so will I apply them, that by their proper vse, their propertie maye appeare.

1. Sanit. tuen.

## Chapter 30.

### *Of the bodies which are to be exerciſed.*

IN the bodie which is to take good of exerciſe, there be three pointes to be conſidered: for either it is *ſickly* hauing his operations tainted and weake: or it is *healthy* and without any extraordinarie and ſenſible taint: or it is *valetudinarie*, neither pure ſicke nor perfit whole. 1. 2. 3.

To ſpeake firſt of the weake and ſickiſh bodie, it is to be noted, as hath bene already in parte marked before, that ſickneſſe aſſaileth vs three wayes: By diſtemperature, when either the whole bodie, or ſome parte therof is anoyed with vnproportionate heat, cold, dryneſſe, or moyſture: or by misfaſhioning, when either the whole bodie, or ſome parte therof, wanteth his due forme, his iumpe quantitie, his iuſt number, his naturall ſeat: or by diuiſion, when any part of the bodie being naturally vnited vpon ſome weakneſſe is diſſolued and ſundred. And as diſeaſes come by one, or all theſe three wayes, ſo health doth defend it ſelfe by the contrarie, good temperature, good forme, good vniting of partes. It is graunted by the beſt though contraried by ſome of the ſoryeſt Phyſicians, that ſicke bodies may be put to exerciſe: ſo it be well conſidered before, what kinde of weakneſſe the body is in: and what kinde of helpe may be hoped for by the exerciſe. As for example in ſickneſſe which commeth by diſtemperature: if a bodie be diſtempered with to much heat, it may not be put to any great or earneſt exerciſe, for ouer heating. If it be to drie and withered, it muſt forbeare much exerciſe for feare of ouerdrying. If it be to hoat and dry both, or to hoat and to moyſte both, it muſt quite abandon exerciſe, as in the firſt kinde enflaming, in the ſecond choking. If it be cold and drie it muſt either neuer be exerciſed or verie gently. If it be cold or moyſt, then exerciſe can do it no harme. If it be cold and moyſt, it maye boldly abide exerciſe: which variety commeth vpon the effectes, that are wrought by exerciſes, either in augmenting heat, and ſtirring humours, or auoiding ſuperfluities. Whervpon the generall concluſion is: that no diſtempered bodie may vſe, any great or vehement exerciſe though ſome there

be, which may venture vpon ſome meane and gentle kinde of ſtirring, whether the infirmitie concerne the whole bodie, or be ſo in ſome parte, as it ſhake not the whole. If the infirmitie in *faſhion* be caſuall and come by late misfortune, (for in this kinde naturall weakneſſe is euer excepted) exerciſe maye do good, bycauſe it will make that ſtreight, which was croked, that ſmooth, which was rugged, lay that which was ſwollen, raiſe that which was layd, emptie that which was full, fill that which was emptie, open that which was cloſe and ſhut: and ſo forth, ſtill working the contrarie to the defect, and thereby the amendment. If the fault be in *quantitie*, great and ſwift exerciſes will abate, and pull downe the fleſh, ſmall and ſlow will fat and thicken it. If the fault be in *number*, exerciſe helpeth, as vehement mouing driueth the ſtone and grauell from the ſtraite paſſages of the kidneyes to the broader, and from thence downe into the bladder. If the fault be in *ſeat*, no exerciſe is good, bycauſe till the part be reſtored to his place and ſite, there is no mouing to be vſed, nor yet long after, for feare of diſplacing it againe. If the fault come by *diſvnion, exulceration*, or *gaule*, the diſvniting of the nobler partes, as the braine, the ſtomacke, the liuer, and ſuch other, ſpecially if it be ioyned with any ague excludeth all exerciſes. The baſer partes refuſe not meane ſtirring, as the ſkinne being deuided and diſvnited with ſcabbes, which come of ſalt and ſharp humours, by motion is freed and deliuered of them. This conſideration is to be had in the exerciſing of ſicke bodies, whether the ſickneſſe come by diſtemperature of humours, by deformitie in compoſition, or by diſvnion of partes.

Valetudinarie. Concerning *valetudinarie* bodies, which be neither alwaye ſicke, nor euer whole, and ſuch as be vpon recouerie after ſickneſſe, and aged men, whom yeares make weake and ſickiſh, thus I read: that exerciſe is verie neceſſarie for the two firſt, to ſtrēgthen their limmes, to diſpatche ſuperfluities, to ſtirre heat, to reſtore the bodie to his beſt habite, alwaye prouided that the exerciſe riſe from ſome mediocritie and ſlownes by degrees to that height, which the parties may well abide. For to earneſt and raſh exerciſe will empaire their health more. Olde men, as by want of naturall heat, they grow full of ſuperfluities

ties, so they must haue some pleasant and gentle kinde of exercise, both to stirre the heat, and to ridde awaye those needlesse necessities, which of force inferre sicknes, if they be not enforced awaye. And as they be naturally drie, so they must vse no exercise, which dryeth to much. Wherein these foure circunstances are to be considered. Firste their strength, which being not great, requireth but quiet and gentle exercises. For though *Prodicus* the warie Philosopher in *Plato*, *Antiochus* the healthy Physician in *Galene*, *Spurina* the considerate counsellour in *Plinie*, could do straunge thinges in their olde age, by good forsight in their former yeares, yet they be no generall presidentes. 1.

Secondly the forme of their bodies. For as good constitutions, can do that meanly and pretily well in their olde age, which they did strongly and stowtly in their youth, so the weake and misfashioned are vnfit for exercise. For loude speaking will hurt to narrow bulkes, & any walking fainteth weake legges, and so forth in all imperfections of the like sorte. 2.

Thirdly how they haue bene vsed: bycause they will better awaie with their acquainted exercises, then with other, whereunto they haue neuer bene vsed, the vehemencie & courage of their yong dayes onely excepted. 3.

Fourthly what infirmities they be subiect vnto, as if their heades will soone be giddy, or their eyes sore, or if they be in daunger of sudden falling, then they must auoide all exercises which be offensiue to the head. And this rule is generally to be obserued in all bodies, that the partes pacient maye not be presled to sore. 4.

As for healthy and strong bodies, they are to be esteemed not by absolute perfitnesse in measure and rule, which will not be found, but by performing all naturall functions, without any greife or painfull let: wherof in some places there is good plentie. For as generally in so many wayes to weakenesse, our bodies neuer continuyng any one minute in the same state, perfit health in the absoluteste degree is not to be hoped for: so in the second degree of perfection, where no sensible let is, no felt feebleneſſe, but all ordinaries excellent, though no excellent extraordinarie, there be many bodies to be found healthfull, lustie, and lasting verie long: as the soile wherin they brede and be is of healthfulnesse, and wholesomnesse. Such a praise Healthy bodyes.

2. De tu. ualı. doth *Galene* giue to his owne, and *Hipocrates* his country: Nay that is the common proofe, where ſmall diet, and much labour accompanieth neceſſitie in ſtate, and good conſtitution in body. Now theſe healthfull bodyes, as they dayly feede, and digeſt well, ſo to auoide ſuperfluities, which come thereby, bycauſe no meat is ſo meete with the body, as it turneth all into nurriture, they muſt of neceſſitie pray ayde of exerciſe, which muſt be neither to violent, nor to immoderate, but ſutable to their conſtitution, as in the priuate deſcription the particuler exerciſe bewrayeth it ſelfe, and generally the generall reaſon ſuffiſeth ſuch a trayner, as can vſe the conſideration of circumſtance wiſely. In exerciſing of healthy bodies, there be fiue ſpeciall thinges to be obſerued. 1. The firſt is how they haue bene vſed, for looke wherewith they haue bene moſt acquainted, and therein, or in the like they will beſt continew, and with moſt eaſe. 2. The ſecond is what age they be of, for old men muſt haue gentle exerciſes, children ſomewhat more ſtirring, yong men more then they, and yet but in a meane, bycauſe they are ſubiect to more harme by violence then either children or old men, for that hauing ſtrong and drie bodyes, thicke and ſtiffe fleſh, faſt cleauing to the bone, and the ſkinne ſtretched accordingly, they are in great daunger of ſtrong conuulſions, and diuers ruptures, both of fleſh and veines, through extremities of exerciſe. 3. The third is the ſtate of their body, becauſe fat and groſſe men, may abyde much more exerciſe, then leane may and ſo in other. 4. The fourth is their kinde of liuing, for he that eateth much, and ſleepeth much, muſt either exerciſe much or liue but a while. And to the contrary, the ſpare feeder or great waker, needeth not any ſuch kinde of phyſicke. 5. The fift is the temperature of their bodyes, for ſmall exerciſe ſatisfieth drie or hoat bodyes, in any degree of eager heat. Againe colde bodyes may away with both vehement and very much, for moyſt bodyes to auoide ſuperfluities, exerciſe and labour is very good, ſo the bodies be not hoat withall, the humor very much and very ſoone turned into vapour, and that alſo neare to the lungues for feare of choking after much ſtirring. Hoat and dry admit no exerciſe, hoat and moyſt, cold and dry admit ſome litle. But of all conſtitutions none is more helpt by exerciſe

ercise then the colde and moyst: because heat and clearing the two effectes of exercise haue their owne subiect whereon to worke, which must be weyed in complexions, and states of the body.

## Chapter 31.

### Of the exercising places.

THat the place, wherein any thing is done, is of great force to the well or ill performing therof, and specially in naturall executions, there can be no better profe, then that we se, not onely plantes and trees, not onely brute beastes and cattell, but also euen the bodies and myndes of men to be altered and chaunged, with the varietie and alteration of the place and soyle, so that for the better exercising of the bodies to the preseruing or recouering of health, it is verie materiall to limit some certainety cõcerning the place. Wherin not to dwell lõg at this time, bycause in the common place both for learning & exercising togither, I shall haue occasion to say more of this matter: these foure qualities are to be obserued in the place. First the place where ye exercise, must haue his ground flowred so, as it be not offensiue to the body, as in wrastling not hard to fall on, in daunsing soft, and not slipperie. How angrie would a boie be to be driuen to scourge his *top* in sand, grauel, or deepe rushes? and so forth in the rest: as is most fit for the body exercised, with lest daunger and best dispatch. The second, that the place be either free from any wind at all, or if it be not possible to auoide some, that it be not subiect to any sharpe and byting winde: which may do the body some wrong, being open, and therefore ready to receiue forreine harme by the ayer. Thirdly that the place be open, and not close nor couered, to haue the best and purest ayre at will, whereby the body becommeth more quicke and liuely, and after voyding noysome superfluities, may proue lightsome by the very ayer and soyle. Fourthly that there be no contagious nor noysome stenche neare the place of exercise, for feare of infecting that by new corruption, which was lately cleared by healthful motion. Generally if the place connot be so fit & fauourable to exercise, as wish would

1.

2.

3.

4.

it were, yet wisedom may win thus much, that he may be so well appointed, to prevent the ill of euery both season and circumstance, as possibility can commonly performe. When great conquests had made states almost, nay in deede to wealthie, and libertie of soyle giuen them place to chuse, they builded to this end meruelous and sumptuous monuments, which time and warres haue wasted, but we which must doe as we may, must be content with that, which our power can compasse, & if the worst fall, thinke that he which placed vs in the world, hath appointed the world for vs for an exercising place, not onely for the body against infections, but also for the mynde against affections, which being herselfe well trayned, doth make the bodie yeelde, to the bent of her choice.

## Chapter 32.

### *Of the exercising time.*

*Time* is deuided into *accidentarie* and *naturall*, and *naturall* againe into *generall* and *particular*. The *naturall time* generally construed is ment by the spring, the summer, the harueſt and the wynter: particularly by the howers of the day & night. The *accidentarie time* chaungeth his name still, sometime faire, sometime foule, sometime hoat, sometime colde and so forth. Of this *accidentary time* this rule is giuen, that in exercise we chuse, as neare as we can, faire weather, cleare and lightsome to confirme the spirites, which naturally reioyce in light, and are refreshed thereby: not cloudy, darke and thicke, wherein grosse humours make the bodie dull and heauie: againe when there is either no great, or no verie noysome winde to pearce the open pored body, nor to much forreine heat to enflame the naturall: nor to much cold to stiffen it to sore.

2. Part. proble. 21. 33. 42.

For the *naturall* time generally taken, *Aristotle* would haue the bodie most exercised in sommer, bycause the naturall heat being then least, and the bodie therefore most burdened with superfluities, then exercise most helpes: both to encrease the inward heat, and to send out those outward dettes.

3. De diæta.

*Hippocrates* againe giuing three principall rules to be kept in exercise, to auoide wearinesse, to walke in the morning, maketh this the

third

third to vſe both more and longer exerciſe in the winter and cold weather, and moſt of his fauorites hold that opinion. The reaſon is, bycauſe in ſommer the heat of the time dryeth the bodie enough, ſo that it needeth no exerciſe to wither it to much, where the aire it ſelfe doth drie it enough. *Galene* a man of great authoritie in his profeſſion, pronounceth thus in general, that as temperate bodies are to be exerciſed in a temperate ſeaſon which he countes to be the ſpring: ſo cold bodies are in hoat weather: hoat in cold, moyſt in drie, drie in moyſt: meaning thereby that whenſoeuer the bodie ſeemeth to yeeld towardes any diſtemperature, then the contrarie both time and place muſt be fled to for ſuccour. Of theſe opinions iudgement is to chuſe, which it beſt liketh. Me thinke vpon diuers conſiderations, they maye all ſtand well without any repugnance, ſeing neither *Hippocrates* nor *Galene*, deny exerciſe in ſommer ſimply, and *Ariſtotle* doth ſhew what it worketh in ſommer. 2. De tuē. vali.

For the *naturall time* particularly taken, thus much is ſaid, that it is vnwholeſome to exerciſe after meat, bycauſe it hindereth digeſtiō by diſperſing the heat, which ſhould be aſſembled wholly to further and helpe digeſtion. And yet both *Ariſtotle*, and *Auicene*, allow ſome gentle walking after meat, to cauſe it ſo much the ſooner ſetle downe in the ſtomacke, ſpecially if one meane to ſleepe ſhortly after. But for exerciſe before meate, that is exceedingly and generally commended, bycauſe it maketh the naturall heat ſtrong againſt digeſting time, and driuing away vnprofitable humours, diſperſeth the better and more wholeſome, thorough out the whole bodie, wheras after meate it filleth it with rawneſſe, and want of digeſtion: bycauſe mouing marres concoction, and lets the boyling of the ſtomacke. Now in this place there be three thinges to be conſidered.

First that none venture vpon any exerciſe, before the bodie be purged naturally, by the noſe, the mouth, the belly, the bladder, bycauſe the contrarie diſperſeth that into the bodie, which ſhould be diſmiſſed & ſent awaie: nor before the ouernightes diet be thoroughly digeſted, for feare of to much ſuperfluitie, beſides crudity and cholere. Belching and vrine be argumentes of perfit or vnperfit digeſtion. The whiter vrine 1.

the worse and weaker digestion, the ycalower, the better.

2. The second consideration is, that no exercise be medled withall the stomacke being verie emptie, and wearie hungrie, least rauening cause ouerreaching, and *Hippocrates* condemne you, for linking labour with hunger, a thing by him in his *aphorismes* forbid.

2.Aph.16.

The third consideratiō is not to eate streight after the exercise, before the bodie be reasonably setled. Yet corpulent carcases, which labour to be lightened of their cariage, be allowed their vittail, though they be puffing hoat. The cause why this distance betwene mouing and meate is enioyned, is this, for that the bodie is still a clearing, while it is yet hoat: and the excrementes be but fleeting: so that neither the partie can yet be hungrie, nor the heat entend digestion. Wherypon they counsell him that is yet hoat after exercise, neither to wash himselfe in cold water: nor to drinke wine, nor cold water. Bycause washing will hurt the open body, wine will streight waye steeme vp into the head, cold water will offend the belly and lyver, yea sometime gaule the sinewes, nay sometime call for death.

Houres. What *houres* of the daie were best for exercise, the auncient *Physicians* for their soile, in their time, and to their reason, appointed it thus. In the spring about noone, for the temperatenesse of the aire: in sommer in the *morning*, to prevent the heat of the daie: in haruest and winter towardes night: bycause the *morninges* be cold, the dayes short, and to be employed otherwise: and the meat before that time will lightly be well digested. But now in our time, the diet being so farre altered, and neuer a circumstance the same, no time is fitter for excercise then the *morninge* somewhat before meate: though we entreat the *Muses* not to wonder and muse at it, that we be so boulde with out and their common friend, I meane the *morning*, seeing we seeke to haue learning and health ioyned together. Which falling both most fit in the *morning*, doth lend vs an argumēt to proue that they were ill sundred, whom the samenes of time so vniteth together. In the *morning* the bodie is light, being deliuered of excrementes, strong after sleepe, free from common lettes and without any perill of indigestion, all which fall out

quite

quite contrarie in the *euening*. If any writer allow any other houre after meate, it is in ſome extremitie of ſickneſſe, not in reſpect of exerciſe: as when the weather is moſt lowring, and children moſt heauie and dumpiſh, why is not then the fitteſt time to play, by chearing the minde, to lighthen the bodie?

## Chapter 33.

### *Of the quantitie that is to be kept in exerciſe.*

ALL they which vſe exerciſes vſe them either not ſo much as they ſhould, and that doeth ſmall good, or more then they ſhould, and that doeth much harme, or ſo as they ſhould, and that doeth much good. Wherupon he that hath ſkill to crie ho, when he is at the height of his exerciſe, wherwith nature feeleth her ſelfe to be beſt content, knoweth beſt wherein the beſt meaſure conſiſteth. But how may one know the verie pitche in exerciſe, and when it were beſt for one to crie ho? principally by theſe two generall limittes. Wherof the firſt is, 1.
when a *vapour* mingled with ſweat is ſenſibly perceiued to proceede from the bodie: when the *vaines* begin to ſwell, and the *breathing* to alter. For wheras the ende of exerciſe is to ſtrengthen the bodie, and to encreaſe the naturall heat, whereby the wholeſome iuyce is digeſted, and diſtributed to the nurriture of the other partes: and vnprofitable reſidences diſcharged: if the exerciſe come not to theſe degrees of *ſweat*, *ſwelling*, and *breathing*, it is to weake to worke thoſe effectes, which it doth vndertake. The ſecond generall limit is, to continue the 2.
*exerciſe* ſo long, as the *face* and bodie ſhall haue a freſh colour, the *motion* ſhalbe quicke and in proportion, and no *wearyneſſe* worth the ſpeaking ſhalbe felt. For if the *colour* begin to faint, or the bodie to be gaunt, or *wearyneſſe* to wring, or the *motion* to ſhrinke, or the ſweat to alter in *qualitie* from hoat to cold, in *quantitie* from more to leſſe, which ſhould naturally encreaſe with the exerciſe, then crie ho, for feare of thinning the bodye to much, of conſuming the good and ill iuyces together, of weakning the naturall heat, of deſtroying in ſteade of ſtrengthning: bycauſe theſe be euident ſhewes, that the bodie waſteth, cooleth and dryeth more then it ſhould.

Now as theſe be generall ſtaies not to proceede further, but to reſt when we are well: ſo there be other more particuler, wherein there is regard to be had, to the *ſtrength* or *weakenes* of the partie, to the *age*, to the *time* of the yeare, to the *temperature* of the body, to the *kinde* of life. For in all theſe meaſure is a mery meane, and immoderatenes a remeadileſſe harme.

They that be of good *ſtrength* may continue longer in exerciſe, then any other, without ſome great occaſion to the contrary: though they faint, and feele ſome litle *laſſitude* and *wearines*, bycauſe they will quickly recouer themſelues. Thoſe that be but *weake* muſt exerciſe but a while, bycauſe any ſmall taint in them, is long and hard to be recouered, and therefore their limit is to be warme, and to be ware of ſweating.

2. As touching the difference in age. Olde men, yea though they vſe the ſame exerciſes, wherewith they were acquainted when they were yong, yet muſt leaue ear they either ſweat or begin to be wearie, bycauſe they are drye and wythered. Men of middle *age* muſt of neceſſitie keepe the meane lymit, bycauſe too much offendes them, to litle doth them litle good, both hinder the ſtate of their bodies. *Youth* from ſeuen till one and twenty, will abyde much exerciſing, very well: wherefore they are allowed without daunger to be hoat and chaſe, to puffe and blow, to ſweat, to be wearie alſo to ſome degree of *laſſitude*: for being full of excrementes by reaſon of ther reacheles diet, they finde great eaſe in labour and ſweat: and being ſtrong withall, a litle *wearines* makes them litle worſe. And yet there muſt be great eye had to them, that they keepe within compaſſe, and ſo much the more, the leſſe they be aboue ſeuē yeare old. For too much exerciſe in thoſe yeares marres their growing, and alters the conſtitution of their bodies to the worſe.

3. For the *time* of the yeare. In *Winter* the exerciſe may be great, till the body be hotte: but yet ſweat not, leſt the cold do harme. In the *Spring* more euen till it ſweat, in the *Harueſt* leſſe, in the *Sommer* leaſt: becauſe the ayre which enuironeth the body, doth then of it ſelfe ſo wearie and weaken it, as it needeth neither ſweating, nor heating, nor wearying with exerciſe, wherein *Hippocrates* and his *Phiſicke* will preuaile a-

gainſt

gainſt *Ariſtotle* and his *Philoſophie*.

For the temperature of the body: Moyſt *bodies* may abide much exerciſe, by much ſtirring to drie vp much moiſture, ſo that they may ſweat, and yet they muſt take heede of wearynes. Dry *bodies* may very ill away with any exerciſe, and if with any, it muſt be ſuch as will neither cauſe heat nor ſweat. Could *bodies* may moue till they be throughly warme. Hoat *bodies* muſt be deintily delt withall. For *heat*, *ſweat*, and great chaunge of their breathing be enemies to their complexion. Hoat and dry for feare of encreaſing their qualities to much muſt be content with either no exerciſe at all, or with verie litle. Cold and dry may abyde ſtirring in reſpect of their coldnes, till they be warme: but for feare of ouerdrying they muſt not venture vpon ſweat. Hoat and moyſt muſt vſe moderate exerciſe, bycauſe to litle dyminiſheth not their ſuperfluous moyſture: to much melteth to faſt, and warmth to much. Whereupon daungerous flixes enſue: ſo that they muſt needes auoid great alteration of breath, and to much warmeth. Cold and moyſt may exerciſe them ſelues till they blow, till they be hoat, and till they ſweat. To be ſhort, of any conſtitution this may beſt abide exerciſe, to emptie it of needeleſſe humors, to ſtirre the natural heat, and to procure perfit digeſtion. *Sickemen* may not dreame of any definite *quantitie* in their exerciſes, bycauſe according to the variety of their infirmities, both their exerciſes, and the quantities thereof muſt be proportionally applyed: ſo that there can be no certaine rule ſet for the. 4.

Such as be newly recouered from ſicknes, or that be on the mending hand, bycauſe their ſtrength is feeble, their heat weake, their lymes dryed vp, muſt content themſelues with ſmall and competent exerciſe, for feare of no ſmall inconuenience. Their limit therfore muſt be to ſtirre, but not to change breath, to warme, but not to heat, to labour, but not to be wearie: yet as their health growes, their exerciſe may encreaſe.

For the kinde of life. Such as liue moderately and with great continencie, though they be not full of ſuperfluities, and therfore neede not exerciſe much: yet they muſt not abandon it quite, leaſt their bodies for want therof, becomming vnweildie, leaſe both the benefit of naturall heat, and good conſtitu- 5.

tion, and auoid not ſuch reſidence, as of force breedes in them, and in the ende will cauſe ſome ſicknes crepe on, which comes without warning, bycauſe *Iupiter*, as both *Heſiode* ſayeth, and *Plutarch* ſubſcribeth, hath cut her toungue out, leaſt ſhe tell, when ſhe comes, for that he would haue her come ſtealing, eare ſhe be perceiued, as *Galene* alſo maketh the litle vnperceiued, or for the ſmallneſſe contemned to be mother to all illes both of bodie and ſoule. *Incontinence* breedes much matter for exereiſe: and therefore requireth much, cheifly to procure ſound ſleepe, the captaine cauſe of good digeſtion. Such as haue not vſed exercíſes before, and be nouices in the trade, muſt firſt be purged, then by *meane* and *moderate* aſcents, day by day be well applyed, till they come to that degree, wherein thoſe are, which haue bene acquainted therewith before. But in all theſe *degrees* and *mediocrities*, *immoderate* exercíſe muſt alway be eſchewed, as a very capitall enemie to health cauſing *children* not to proſper nor grow: *luſtie men* to fall into vnequall diſtemperatures, and oftimes agues: *aldmen* to become dry and ouerwearied. To conclude who is it, to whom it doth not ſome harme, and from whom it keepeth not ſome great good. Theſe be the tokens, whereby immoderate exercíſes be diſcerned, if ye feele your ioyntes to be very hoat: if you perceiue your body to be dry and vnequall: if in your trauell you feele ſome pricking in your fleſh, as if it were of ſome angrie puſh: if after ſweating your colour become pale: if you finde your ſelfe faint and wearie more then ordinary, which wearines, fayntneſſe and pricking, occupy the credit of a great circumſtance in phyſicke, of *Galene*, and greeke phyſicianes called *κόποι* of the *latines* and our *Linacer laſſitudines*, and come vpon diſſolution and thinning of groſſe humours, being to many at that time to cleare the body of, and pricking as they paſſe like ſome angrie bile within the body, whereby the body is both forced to make an end of exercíſe, & withall is verie wearyſome, and ſtif oftymes after.

4 De ſuéda. ſanita.

## *Chapter 34.*

### *Of the maner of exercíſing.*

*Galene* in the ſecond booke of his preſeruatiue to health knitteth vp three great thinges in verie few wordes, that who

who ſo can handle the exerciſes in due *maner*, with the *apotherapeutike*, or gouerning the body after exerciſe, and his *frictions* to rubbe it and chafe it as it ſhould be, is an abſolute trayner in his kinde. Wherein we may ſee the vſe of *chafing*, and rubbing the body both to be verie auncient, and very healthfull, to warme the outward partes, to open the paſſages for ſuperfluitie, and to make one actiue and chearie to deale with any thing afterward. It hath his place euery day at tymes, euery yeare in ſeaſons, altering vpon circumſtance, but ſtill both needefull and healthfull, and clearith where it chafeth. For the *apotherapeutike* much hath bene ſaide already: wherefore this place muſt ſerue peculiarly for the *maner* of exerciſing.

They of old time to whom theſe rules were firſt giuen hauing all thinges at their will, and ſparing for no coſt, neither ſtraited for want of time, which they diſpoſed as they liſted, and to whom the traine bycauſe of their libertie & leaſure was properly bequeathed, did vſe many circumſtances both ear they entred into their exerciſe, and when they were in it, and alſo after that they had ended it, ear they went to meat. Which their curious courſe, I will briefly runne through, onely to let them ſee it, which can do no more but ſee it, bycauſe the circumſtances of our time will skant ſuffer any to aſſay it. After that they felt their former meat fully digeſted, and had at leyſure performed what belonged to the purging of their bodies, they diſrobed themſelues, and were chafed with a gentle kinde of rubber, till that the freſhnes of their colour, and agilytie of their ioyntes ſeemed to call for exerciſe. Then were they oynted with ſweete oyle ſo neatly & with ſuch cunning, as it might ſooke into their bodies, and ſearch euerie ioynt. That being done if they ment to wraſtle, they threw duſt vpon the oyntment: if not, they went to the exerciſe, which they had moſt fanſie vnto, which being ended they reſted a while, then with certaine ſcrapers called *Strigiles*, they had all their filth ſcrapte of their bodies: afterward they were chafed and rubbed againe, then oynted alſo againe, either in the *Sunne* or by the *fire*. Then to the *bath*, laſt of all apparelling themſelues they fell to their meat. And this was not one or two, nor men of might alone, but euery one and of euery ſort, nay, ſhall I ſay it?

euen of euery ſex. A long and a laborioufe trauell, & an argument of much eaſe, and to much adoe in that, which ſhould be more common.

But in theſe our dayes, conſidering we neither haue ſuch places wherin, nor the perſons by whoſe helpe, nor the leaſure by whoſe ſufferance we maye entend ſo delicate a tendring of our ſelues, and yet for all that may not neglect ſo great a miſterie for our owne health, as exerciſe is, though we cannot reatch to the olde, which perhaps we neede not, ſmaller prouiſion and ſimpler fourniture, will ſerue our turne, and worke the ſame effectes, nay may fortune better, by helpe of ſome circunſtance peculiar to our ſelues. Therefore for our *maner* and *order* of exerciſe, theſe few and eaſie conſiderations may ſeeme to be ſufficient: To *cleare* our bodies from ſuperfluities echewaye, to *combe* our heades, to *waſh* our handes and face, to *apparell* our ſelues for the purpoſe, to *begin* our exerciſe firſt ſlowly, and ſo grow on quicker, to *rebate* ſoftly, and by gentle degrees, to *change* our ſweatie clothes, to *walke* a litle after, laſt of all our bodies being ſetled, to *go* to our meate. This is that which I promiſed to note concerning the ſix circunſtances of exerciſe.

## Chapter 35.

*An aduertiſement to the training maiſter. Why both the teaching of the minde, and the training of the bodie be aſſigned to the ſame maiſter. The inconueniences which enſue, where the bodie and ſoule be made particular ſubiectes to ſeuerall profeſſions. That who ſo will execute anything well, muſt of force be fully reſolued of the excellency of his owne ſubiect. Out of what kinde of writers the exerciſing maiſter may ſtore himſelfe with cunning. That the firſt groundes would be laid by the cunningeſt workeman. That priuate diſcretion in any executor is of more efficacie then his ſkill.*

I Haue already ſpoken of the parties, which are to be exerciſed, and what they are to obſerue: nowe muſt I ſaye ſomwhat of him, and to him, which is to direct the exerciſe, and how he may procure ſufficient knowledge, wherby to do it exceeding well. And yet the trainers perſon is but a parcell of

that

that perſon, whom I do charge with the whole. For I do aſſigne both the framing of the minde, and the training of the bodie to one mans charge, whoſe ſufficiencie may verie well ſatisfie both, being ſo neare companions in linke, and not to be vncoupled in learning. The cauſes why I medle in this place with the training maiſter, or rather the training parte of the common maiſter, be theſe: firſt I did promiſe in my methode of exerciſes ſo to do: ſecondly the late diſcours of exerciſe will ſomwhat lighten this matter, and whatſoeuer ſhall be ſaid here, may eaſely be reuiued there, where I deale with the generall maiſter. Beſide this, exerciſe being ſo great a braunche of education as the ſole traine of the whole bodie, maye well commaunde ſuch a particular labour, though in deede I ſeuer not the perſons, where I ioine the properties. For in appointing ſeuerall executions, where the knowledge is vnited, and the ſucceſſe followeth by the continuall comparing of the partes, how they both maye, or how they both do beſt proceede in their beſt way, how can that man iudge wel of the ſoule, whoſe trauell conſiſteth in the bodie alone? or how ſhall he perceiue what is the bodies beſt, which hauing the ſoule onely committed to his care, poſteth ouer the bodie as to an other mans reckening? In theſe caſes both *fantſie* workes *affection*, and *affiction* ouerweyneth, either beſt liking where it fantſieth moſt, or moſt following, where it affecteth beſt, as it doth appeare in *Diuines*, who puniſh the bodie, to haue the ſoule better, and in *Phyſicians*, who looke a ſide at the ſoule, bycauſe the bodie is there beſt. Where by the way I obſerue, the different effectes which theſe two ſubiectes, being ſeuered in charge, do offer vnto their profeſſours. For the health of the ſoule is the *Diuines* beſt, both for his honeſt delite, that it doth ſo well, and for his beſt eaſe, that himſelfe faires ſo well. For an honeſt, vertuous, godly and well diſpoſed ſoule, doth highly eſteeme and honorably thinke of the profeſſour of diuinitie, and teacher of his religion, bycauſe vertuous dealinges, godly meditations, heauently thoughtes, which the one importeth, be the others portion, and the beſt food, to a well affected minde: Whervpon in ſuch a healthy diſpoſition of a well both informed and reformed ſoule, the *Diuine* can neither lacke honor for his per-

ſon, nor ſubſtance for his purſe.

Now to the contrarie the health of the bodie, which is the *Phyſicians* ſubiect, is generally his worſt, though it be the ende of his profeſſion, which though he be glad of his owne good nature, as he is a man, or of his good conſcience, as he is a Chriſtian, that the bodie doth wel, yet his chymny doth not ſmoke where no pacient ſmartes. For the healthfull bodie commonly careth not for the *Phyſician*, it is neede that makes him ſought. And as the *Philoſopher* ſayeth, if all men were freindes, then iuſtice ſhould not neede, bycauſe no wrong would be offered: ſo if all bodies were whole that no diſtemperature enforced: or if the *Diuine* were well and duetifully heard, that no intemperance diſtempered, *Phyſick* ſhould haue ſmall place: Now the contrary dealinges, bycauſe the diuine is not heard, and diſtemperature not auoided, do enforce *Phyſick*, for the healing parte of it, as the mother of the profeſſours gaine: where as the preſeruing part neither will be kept by the one, neither enricheth the other. In theſe two profeſſions we do generally ſee, what the ſeuering of ſuch neare neighbours doth bring to paſſe, like two tenantes in one houſe belonging to ſeuerall lordes. And yet the affections of the one ſo tuch the other, as they cauſe ſometimes, both the *Diuine* to thinke of the body, for the better ſupport of the ſoule: and the *Phyſician* to thinke of the ſoule to helpe him in his cure with comfort and courage. The ſeuering of thoſe two, ſometime ſhew vs verie pitifull concluſions, when the *Diuine* diliuers the deſperate ſicke ſoule, ouer to the ſecular magiſtrate, and a forcible death by waye of puniſhement: and the *Phyſician* deliuereth the deſperate ſicke bodie, to the *Diuines* care, and a forced ende by extremitie of diſeaſe.

1. De ſan. tu. I dare not ſaye that theſe profeſſions might ioyne in one perſon, and yet *Galene* examining the force which a good or ill ſoule hath to imprint the like affections in the bodie, would not haue the *Phyſicia* to tarie for the *Phyloſopher* but to play the parte himſelfe. Where to much diſtraction is, and ſubalterne profeſſions be made ſeuerall heads, there the profeſſions make the moſt of their ſubiectes, & the ſubiectes receiue leaſt good, though they parte from moſt. And ſeuerall profeſſing makes the ſeuerall trades to ſwell beyond proportion, euerie one

ſeeking

ſeeking to make the moſt of his owne, nay rather vanting his owne, as ſimply the higheſt, though it creepe very low. And therefore in this my traine I couch both the partes vnder one maiſters care. For while the bodie is committed to one, and the ſoule commended to an other, it falleth out moſt times, that the poore bodie is miſerably neglected, while nothing is cared for but onely the ſoule, as it proueth true in very zealous *Diuines*: and that the ſoule it ſelfe is but ſillyly looked to, while the bodie is in price, and to much borne with, as is generally ſeene: and that in this conflicte the diligent ſcholer in great ſtrength of ſoule, beares moſtwhat about him, but a feeble, weake, and a ſickiſh bodie. Wherefore to haue the care equally diſtributed which is due to both the partes, I make him but one, which dealeth with both. For I finde no ſuch difficultie, but that either for the cunning he may compaſſe it: or for the trauell he maye beare it, hauing all circunſtances free by ſucceſſion in houres. Moreouer as the temperature of the ſoule ſmelleth of the temperature of the bodie, ſo the ſoule being well affected, will draw on the bodie to her bent. For will a modeſt and a moderate ſoule but cauſe the body obey the rule of her temperance? or if the ſoule it ſelfe be reclaymed from follie, doth it not conſtraine the bodie forth with to follow? So that it were to much to ſunder them in charge, whoſe diſpoſitions be ſo ioyned, and the ſkill of ſuch facilitie, as may eaſely be attained, and ſo much the ſooner, bycauſe it is the preſeruing parte, which requireth moſt care in the partie, and but ſmall in the trainer, as the healinge part of Phyſicke requireth moſt cunning in the profeſſour, and ſome obedience in the patient.

I do make great account of the parties skill, that is to execute matters which beſides diligence require skill: for if he be skilfull himſelfe, it almoſt needes not to giue precept. If he be not, it altogither bootes not. If he be skillfull he will execute well, bycauſe he can helpe the thing, which he muſt execute if particuler occurrence pray aide at the ſudden: if he want skill he will lightly mangle that, which is wel ſet downe, if he be a medler. Wherefore ſeing I wiſh the executors cunning, and yet muſt be content to take him as I finde him: I

will do my beſt both to inſtruct infirmitie, and to content cunning. I muſt therefore haue him to thinke, that there be two properties which he muſt take to be of moſt efficacie to make a cunning executor. The one is to be rauiſhed with the excellencie & worthynes of the thing which he is to execute. The other is, if he may very eaſily attaine vnto ſome ſinguler knowledge in ſo noble a ſubiect, which both concur in this preſent execution.

1. The liking of the executors ſubiect.

For graunting the ſoule ſimply the preheminēce both in ſubſtance of being, and in traine to be bettered, can there be any other ſingle ſubiect, (which I ſay in reſpect of a communitie directed by diuine and humaine law, that is compound, and the principall ſubiect of any mans dealing,) can there be any ſingle ſubiect I ſay of greater nobilitie, and more worthy to be in loue with, either by the partie, that is to finde it, or by him that is to frame it, then healthfullnes of body? which ſo toucheth the ſoule as it ſhakes it withall, if it ſelfe be not ſownd?

What a treaſure health is, they that haue it do finde, though they feele it not till it faile, when want bewrayes what a iewell they haue loſt, and their coſt diſcouers how they mynde the recouerie. The ende of our being here is to ſerue God and our country, in obedience to perſons, and perfourmance of duties: If that may be done with health of bodie, it is effectuall & pithie: if not, thē with ſorow we muſt ſhift the ſoner, & let other ſuccede, with no more aſſurance of life, then we had made vs, without this healthful miſterie: in perpetuall change to let the world ſee, that multitude doth ſupply with number the defect of a great deale better, but to ſone decaying paucity.

To liue and that long of whom is it not longed for, as Gods bleſſing if he know God: as the benefit of nature, if he be but a naturall man.

The ſtate of our bodie, when we are in good health, ſo liuely and luſty, ſo comfortable and cleare, ſo quicke and chearie, in part and in hole, doth it not paint vs, and point vs the valew of ſo preciouſe a iewell, as health is to be eſteemed?

The pitifull grones, the lamentable ſhrikes, the lothſome lookes, the image of death, nay of a pyning death, yea in hope of recouery: the rufull heauines, the wringing handes, the wayling

lingfriendes, all blacke before blacke, when health is in deſpaire, do they not crie and tell vs, what a goodly thing health is, themſelues being ſo grieſly?

So many monuments left by learned men, ſo much ſumptuouſnes of the mightieſt princes, ſo many inuentions of the nobleſt wittes beſtowed vpō exerciſes to maintaine this diamōd, are they not ſufficient to enflame the executour, being a partaker him ſelfe, & a diſtributer to others, that the ſubiect wherein he dealeth is both maſſie, moſt worth, and moſt meruelous? let him thinke it to be ſo, bycauſe he ſeeth it is ſo, and vpon that preſumption proceede to his ſo healthfull, and ſo honorable an execution. In whom his owne iudgement is of ſpeciall force to further his good ſpeede. For being well reſolued in the excellencie of his owne ſubiect he will both himſelfe execute the better, and perſwade other ſooner to embrace that with zeale, which he profeſſeth with iudgement. If you will haue me weepe for you, ſaith the *Poet*, then weepe you firſt: he ſhall hardly perſwade an other to like of that, which is his owne choice, who ſhall himſelfe not ſeeme to ſet by it, where himſelfe hath ſet his choiſe.

2. How to become a ſkilfull exerciſing maiſter.

The knowledge wherewith, and how to deale therein is ſo much the eaſier, bycauſe it is ſo generall, and ſo many wayes to be wonne. I will not ſeeme to raiſe vp the memorie which can neuer dye, giuen to this traine by all both old and new hiſtories: which prayſe thoſe vertues and valiances, which they found, but had neuer had matter to praiſe, nor vertues to finde, if exerciſes had not made the perſonages praiſeworthy, whereby they did ſuch thinges, and of ſo great admiration, as had bene vnpoſſible to any not ſo trained as they were. What *Philoſopher* deſcribeth the faireſt forme of the worthieſt common weale, either by patterne of one perſon, as allowing that ſtate beſt, where one ſtyrres all: or by ſome greater multitude, as preferring that gouernment, where many make much ſtirre: but he doth alwaye, when he dealeth with the youth, and firſt trayning of that ſtate, not onely make mention, but a moſt ſpeciall matter of exerciſe for health?

Who is it in any language that handleth the *Pædagogicall* argument, how to bring vp youth, but he is arreſted there,

where exercise is enfraunchised? As for the *Physicians*, it is a principall parcell of their faireſt patrimonie, bycause it is naturally subiect, and so learnedly proued to be by *Galene* in his booke intitled *Thrasybulus*, to that parte of their profession which seeketh to preserue health, and not to tarie till it come to ruine, with their gaine to repare it, though it still remaine ruinous and rotten, which is so repared. Therefore whensoeuer the maintenance of health, is the inscription of the booke, this title of exercise hath some euidence to shew. Further in the discours of *Exercises* we finde eche where the names of diet, of *waking*, of *sleeping*, of *mouing*, of *resting*, of *distemperature*, of *temperature*, of *humours*, of *elementes*, of *places*, of *times*, of *partes* of the *bodie*, of the *vses* therof, of *frictions* and *chafings*, of *lassitude* and *wearinesse*, and a number such, which when the training maister meeteth with among the *Physicians*, or naturall *Philosophers*, what els say they vnto him, but that where ye finde vs before the dore, ye may be bold to come in? As for naturall *Philosophy* the ground mistresse to *Physik* it must needes be the foundacion to this whole traine. Hence the causes be set, which proue eche thing either good or bad, either noysome or needefull to health. All naturall *problemataries*, *dipnosophistes*, *symposiakes*, *antiquaries*, *warmaisters*, and such as deale with any particular occurence of exercise, if ye appose them well: you shall finde them yours freindes. This terme *Gymnastice*, which emplyeth in name, and professeth in deede, the arte of exercise, is the verie seat, wheron the trainer must builde. And therefore all either whole bookes, or particular discourses in any writer by the waie, concerning this argument, do will him to rest there. In which kinde, for the professed argument of the whole booke, I know not any comparable to *Hieronymus Mercurialis*, a verie learned *Italian Physician* now in our time, which hath taken great paines to sift out of all writers, what so euer concerneth the whole *Gymnasticall* and exercising argument, whose aduice in this question I haue my selfe much vsed, where he did fit my purpose.

By these reasons I do see, and by some proofe I haue found, that the waye to be skilfull in the preseruatiue part of *Physick*, and so consequently in exercises, as the greatest member therof, is

of, is very ready and direct, bycause it is so plaine, so large, and with all so pleasant: as it is also most honorable, bycause it seekes to saue vs from that, which desireth our spoile. And therefore this execution requireth a liberall courage, where the gaine is not great, but the disposition much praised. The repairers get the pence, the preseruers reason faire. And as the effect commendes the knowledge: so being of it selfe thus necessarie for all, a student may with great credit trauell in the cunning, if it were for no more but to helpe his owne health, and vpon better affection, or some gainfull offer to empart it with other. For to helpe himselfe he is bound in *nature*, and will do it in deede: to do good to all if he may, he is bound by *dutie*, and so sure he ought. But to helpe as many as he may, and himselfe to, what *nature* can but loue? what *dutie* can but like? chiefly where the thing which he must do, may be done with ease, and the good which he shall do, shall gaine him praise, besides the surplus of profit. Some will say perhaps to traine vp children, what needes so much cunning: or in so petie a matter what needes so much labour? Though I entreat of it here, where it first beginnes, yet it stretcheth vnto all, both ages and persons: neither is the matter so meane, which is the readiest meane to so great a good, but if it were meane, the meaneſt matter requireth not the meaneſt maister, to haue it well done: and the first groundworke would be layd by the best workeman. For who can better teach to reade, then he which for skill can commaund the language? And what had more neede to be exactly done then that principle, which either marreth the whole sequele, with insufficiencie, or maketh all sound, being it selfe well layd? The thing you will graunt to be of such efficacie, such an excutor you despaire of: such a man may be had, nay a number of such may be had, if recompence be prouided to answere such sufficiencie. The common not opinion but error is, he hath cunning enough for such a small trifle. It is not that small which he hath, that can do the thing well, but your skill is small, to thinke that any small skill, can do any thing well. He must know a great deale more then he doth, which must do that well, which he doth: bycause *store* is the deliuerer of the best effectes, *neede*

which sheweth all at once, is but a sorie steward, and must put in hand, that he hath some credit, though verie smal substance.

For the skill of the trayner I take it to be verie euident, both whence it may be had, and how plentiful a store house he hath for his prouision. Thence he may haue the generall grounds, and causes of his cunning.

3. Discretion in the trayner.

But there is a third thing yet besides these two, which is proper to his owne person, which if he haue not, his cunning is worth nought. For though he see and embrace the worthines of his subiect, though he haue gathered in his whole harueſt from out of all writers, yet if he want *discretion* how to apply it according vnto that, which is most fit to the verie meanest not bowghes & branches, but euen the twigges and sprigges of the petiest circumstances, he is no skillfull trayner: but so much the more daungerous, the more helpe of learning he hath, which will holden him to much. Therefore of these two other pointes, the one being throughly resolued on, the other perfitly obtained, and all the contemplatiue reasons well vnderstoode, he must bend his wittes to wey the particularities, whereby both the generall conclusions be brought to be profitable, and his owne iudgement to be thought discrete. The want of this is the cause of such a number of discoursers, which swarm ech where, and both like their owne choice, and can say pretily well to the generall position, which is not denyed to any toward youthe, but they shew themselues altogither lame in the particuler applying, which is a thing that attendeth onely vpon experience and yeares. The hauing of it will prouide vs notable store of excellent executours, to all their profites, vpon whom they shall execute. *Aristotle* the great *philosopher* in all his *morall* discourses tieth all those vertues which make mens maners praiseworthie, and be subiect to circumstances, to the rule of foresight and *discretion*, whose commendation he placeth in skill of speciallities to direct mens doinges. Therefore it is no dishonour to the trayner, to be reclaymed vnto *discretion*, which hath all those so many and so manerly vertues to attend vpon her traine. Is not death commendable, and ascribed to valiancie, when it is voluntary, for the common good, by reason of the circumstance? and

the ſauing of life is it not baſely thought of, when it had bene better ſpent, conſidering the circumſtance? Which circumſtance is the line to liue by, the guide to all our doinges, the tucheſtone to try a contemplatiue creature from an actiue courage.

In the courſe of training, a thouſand difficulties not poſſible to be forſeene by the generall direction, will offer themſelues, and appoſe the maiſter, and at the ſudden muſt be ſalued. What will the trainer do? runne to his booke? nay to his braines. He muſt remember his rule, that indiuiſibles and circunſtances be beyond the reach of *arte:* and are committed to the *Artificer* whoſe *diſcretion* muſt helpe, where *arte* is to weake: though ſhe giue him great light, by fitting this to that, when he hath found wherfore. *Arte* ſetteth downe the exerciſe and all the knowen circunſtances. The perſon bringes with it ſome difficultie in execution, where is the ſuccour? *Arte* will not relent, ſhe can not make curtſie, her knees be groune ſtiffe, and her iointes faſt knit, and yet curtſie there muſt be. The *Artificer* muſt make it, and aſſiſt his ladie, which if ſhe had not had a man to be her meane, ſhe her ſelfe would haue done all, and truſting to man whom ſhe hath made her meane, why ſhould ſhe be deceyued, and her clyentes be abuſed, where ſhe commendes them of truſt? Children that come to ſchoole dwel not in one houſe, not in the ſame ſtreate, nay not in the ſame towne, they cannot lightly come at one houre, they be not of one age, nor fit for one exerciſe, and yet they muſt haue ſome. The *arte* knoweth my child no more then my neighbours, but the trainer muſt, and ſtay thoſe vncertainties vpon the arreſt of *diſcretion:* being enſtructed afore hand in the generall ſkill though bound but of voluntarie: as the like cauſe ſhall lead the like caſe.

The rule is, no noyſome ſauour neare the newly exerciſed: how ſhall the poore boye do, that is to go home thorough ſtinking ſtreates, and filthy lanes.

The rule is, change apparell after ſweat: what if he haue none other? or not there where he ſweateth? Here muſt the trainers *diſcretion* ſhew it ſelfe, either to chuſe exerciſes that be not ſubiect to any ſuch extremities, or to vſe them with the

fewest. But I am to long, neither neede I to doubt of mens *discretion*, though I say thus much of it, which many haue and moe wishe for, I shall haue occasion to supplie the rest in the generall teacher.

Thus haue I runne thorough the whole argument of exercises, and shewed not onely what I thinke of them in generall, but also what be the cheife particulars, and the circunstances belonging thereunto: & according to my promise I haue delt with the training maister, and ouertreated him to thinke honorably of his profession, to gather knowledge where it is abundantly to be got: and last of all to ioine *discretion* as a third companion to his owne admiration and sufficiency.

## Chapter 36.

*That both young boyes, & young maidens are to be put to learne: Whether all boyes be to be set to schoole. That to many learned be to burdenous: to few to bare: wittes well sorted vnill, misorted seditious. That all may learne to write and read without daunger. The good of choice, and ill of confusion. The children which are set to learne, hauing either riche or poore freindes: what order and choice is to be vsed in admitting either of them to learne. Of the time to chuse.*

NOw that the thinges be appointed, wherwith the minde must be first furnished, to make it learned, and the bodie best exercised, to keepe it healthfull, we are next to consider of those persons, which are to be instructed in this furniture, and to be preserued by this exercise: which I take to be children of both sortes, *male* and *female*, young *boyes* and young *maidens*, which though I admit here generally, without difference of sex, yet I restraine particularly vpon difference in cause, as hereafter shall appeare. But young *maidens* must giue me leaue to speake of *boyes* first: bycause naturally the *male* is more worthy, and politikely he is more employed, and therfore that side claimeth this learned education, as first framed for their vse, and most properly belonging to their kinde: though of curtsie and kindnesse they be content to lend their *female* in youth, the vse of their traine in part, vpō whom in age they be-

stow

ſtow both themſelues, and all the frute of their whole traine.

It might ſeeme ſufficient for the determining of this caſe, to ſay onely thus much: that they muſt needes be *boyes* which are to be trained in this ſorte, as I haue declared, bycauſe the bringing vp of young *maidens* in any kynd of learning, is but an acceſſory by the waye. But for ſo much as there be many conſiderations in the perſons, both of *boyes* and *maidens* worthy the deciding, I meane to entreat of them both ſomwhat largely: and as neare as I can, to reſolue both my ſelfe and my reader in ſome pointes of controuerſie and neceſſitie, or rather in ſome pointes of apparent neceſſities, being out of all controuerſie. For the *male* ſide, that doubt is long ago out of doubt, that they be to be ſet to ſchoole, to qualifie themſelues, to learne how to be religious and louing, how to gouerne and obey, how to fore caſt and preuent, how to defende and aſſaile, and in ſhort, how to performe that excellently by labour, whervnto they are borne but rudely by nature. For the very excellency of executions & effectes where by we do ſo great things, as we vonder at our ſelues in all hiſtories and recordes of time, (which be but ſtages for people to gaſe on, and one to maruell at an others doings) teſtifieth and confirmeth that it were great pitie, that ſuch towardneſſe ſhould be drowned in vs for lacke of education, which neuer comes to proofe, but where education is the meane. That we can proue learned, the effect doth ſhew, but that not vnleſſe we learne, the defect declares. That our bodies can do great thinges, healthfull ſtrength is witneſſe to it ſelfe: but where weakneſſe is, what doinges there be, verie want will pronounce. But now in the way of this ſo commended a traine, there be two great doubtes which croſſe me. The firſt is, whether all children be to be ſet to ſchoole, 1.
without reſtraint to diminiſh the number. The ſecond is, how 2.
to worke reſtraint, if it be thought needefull. Touching the firſt queſtion, whether all children be to be ſet to ſchoole or no, without repreſſing the infinitie of multitude, it is a matter of great weight, and not only in knowledge to be reſolued vpon, but alſo in deede ſo to be executed, as the reſolution ſhall probably giue ſentence. For the bodie of a common weale in proportion is like vnto a naturall bodie. In a naturall bodie, if any

one parte be to great, or to ſmall, beſides the eye ſore it is mother to ſome euill by the verie misfourming, wherupon great diſtemperature muſt needes follow in time, and diſquiet the whole bodie. And in a bodie politike if the like proportion be not kept in all partes, the like diſturbance will crepe thorough out all partes. Some by to much will ſeeke to bite to ſore, ſome by to litle will be trode on to much: as both will diſtemper: which if it fortune not to kill in the ende, yet it will diſquiet where it greiues, and haſt forward the ende. But though the peſtering of number do ouerlaie the moſt profeſſions & partes of any common weale, and harme there where it doth ſo ouercharge, yet I will not medle with any, but this of learning and the learner, which I haue choſen to be my peculiar ſubiect. Wherof I ſaye thus, that to many learned be to burdenous, that to few be to bare, that wittes well ſorted be moſt ciuill, that the ſame miſplaced be moſt vnquiet and ſeditious.

1. To many learned.

To many burdens any ſtate to farre: for want of prouiſion. For the rowmes which are to be ſupplyed by learning being within number, if they that are to ſupply them, grow on beyound number, how can yt be but too great a burden for any ſtate to beare? To haue ſo many gaping for preferment, as no goulfe hath ſtoore enough to ſuffiſe, and to let them rome helpeles, whom nothing elſe can helpe, how can it be but that ſuch ſhifters muſt needes ſhake the verie ſtrongeſt piller in that ſtate where they liue, and loyter without liuing? which needeles ſuperfluitie fleeting without ſeat, what ill can it but breede? A dangerous reſidence it is at hoome, ſtill ſeeking ſhiftes to liue as they may, though with enemitie to order, which neede cannot ſee. A perilous ſearcher it is abroode, to ſeeke to fiſh in a troubled water, if any cauſe promote their quarrell, bycauſe the cleare is not for them, which they haue founded allready. Sure *neede* is an imperious miſtres to force concluſions, whether ſhee build vpon *fantſie* and *deſire*, which is a *manieheaded neede*, euen before *neede*, and moſtwhat without *neede*: or vpon meere *lacke* and *want* in deede, which though it haue but one head, yet that one is exceeding ſtrong, importunate, and furiouſe. And ſhee hath at hand to ſalue her miſchiefes, a ready and an ordinarie excuſe, wherewith ſhe will

ſeeme

ſeeme to craue pardon for all that is done by needy men, as there vnto enforced by her ineuitable violence. A violent remeady, which doth not heale infections, but will alleage cauſe, where to haue michiefes excuſed and foregiuen.

Wherfore if theſe mens miſdemeanour come of their owne ill, which prouiſion cannot preuent, bycauſe in beſt prouiſion ill will be ill, ſo farre as it dare ſhew, where wealth workes wantonnes, it deſerues correction and puniſhment. If it come of neceſſitie, for want of foreſight in publike gouernment, to helpe the common, from common blame, and to prouide for the priuate: it would be amended and not ſuffered to runne, till the harme being receiued and felt, cauſe the queſtion be moued, whether ſuch a miſchiefe proceede from priuate inſolence, or publike negligence. For as the priuate is to pay, if it do not performe, when the publike hath prouided: ſo the publike muſt pardon, if for inſufficient foreſight, the priuate proue diſſolute, and lend the ſtate a blow. But for my number I neede not to dwell any longer in to many, for troubling all with to many wordes, ſeeing all wiſe men ſee, and all learned men ſay, that it is moſt neceſſary to disburden a common weale of vnneceſſary number, & multitude in generall, which in ſome countries they compaſſed by brothelry, and common ſtewes, to let the yong ſpring: in ſome by expoſition and ſpoile of enfantes, both contrary to nature, and contermaunded by religion: but according to their pollicie and commaunded by their countries. In particuler diſpoſing of them that liued, they caſt their account, & as the proportion of their ſtates did ſuffer: ſo did they allote them with choice, and conſtrained them to obey. If ſuch regard for multitude be to be had in any one braunche of the common weale, it is moſt needefull in ſchollers. For they profeſſe learning, that is to ſay the ſoule of a ſtate: and it is to perilous to haue the ſoule of a ſtate to be troubled with their ſoules, that is neceſſary *learning* with vnneceſſary *learners*, or the publike body with their priuate, which is the common *wealth* with their priuate want. For in all proportion, to much is to bad, and to much out of all proportion, and to haue to much euen of the ſoule, is not the ſoundeſt, where her offices be appointed and lymited in ces-

taine. *Superfluitie* and *residence* bring sickenes to the body, and must not to much then infect the soule sore, being in a *simpathie* with the body? Scholers by reason of their conceit
S.Paul. which learning inflameth, as no meane authority saith, become to imperiall to rest vpon a litle: and by their kinde of life which is allway idle they proue to disdainefull to deale with labour, vnlesse neede make them trot, or the *Turkish captinitie* catch them, the greatest foe that can fall vpon idle people, where labour is looked for, and they not vsed to it. *Contentment* in *aspiring*, which is hard to such wittes, and *patience* in *paines* which they neuer learned, be the two cognisances, whereby to discerne a ciuill wit, and fit to enioye the benefit of his countrie. Now of all ouerflush in number, is not that most dangerous, which in conceit is lostie, and in life loytering, as the vnbestowed scoller by profession is?

2. To few learned.

To few be to bare and naked: bycause necessities must be supplyed, and that by the fittest. For whereas the defect of the fit enforceth supplement of the lookers on, though not the most likely, but whosoeuer they be, without further respect, then that they stand by, bycause neede bides no choyce where there is no *pluralitie*, and yet biddes *pluralitie* make choyce: there the vnsufficient seruice of necessarie seruices breedes much miscontentment, and more shaking to any state. And that chiefly in such pointes, as the state embraseth, and the seeble minister doth nothing but deface. So that the defeat of the generall purpose must be most imputed to the bare defect of insufficient persons. For as to many bringes surfettes, so to few breedes consumptions.

3. Wittes wel sorted.

Wittes well sorted be most ciuill: This I say bycause to auoyd excessiue number, choice is one principall helpe: for to auoyd excessiue number, choice is one principall helpe: for in admitting to vses onely such as be fit, and seeme to be made for them, pares of the vnfit, and lesseneth the number, which yet would be lookt vnto, euen at the verie first. For euen he that is thought most vnfit, and is so in deede, yet will grieue at repulse, vnles ye repell him by preuention, ear he come to the sense and iudgement to discerne what a heauie thing a flat repulse is. Which *miscontentment* if it range in a number, cannot be without daunger to the common body. As to the contrarie

make such wittes as be placed where the place needes them more then they the place, do performe with sufficiencie, and proceede with *contentment* of the state that enstawled them. The chiefe signes of *ciuilitie* be *quietnesse*, *concord*, *agrement*, *fellowship* and *friendship*, which *likenesse* doth lincke, *vnlikenesse*, vndoeth: *fitnesse* maketh fast, *vnfitnesse* doth loose: *proprietie* beares vp, *improprietie* pulleth downe: *right matching* makes, *mismatching* marres. How then can ciuill societie be preserued, where wittes of vnfit humours for seruice, are in places of seruice, by appointment, either vnaduisedly made, or aduisedly marred. Is there any picture so ill fauoured, being compound of incompatible natures, as an execution is, being committed to a contrarie constitution? If fire be to enflame, and cause thinges burne, where water should coole, and be meane to quench, is the place not in danger? If that wit fall to preach, which were fitter for the plough, and he to clime a pulpit, which is made to scale a walle, is not a good *carter* ill lost, and a good *souldier* ill placed? If he will needes lawe it, which careth for no lawe, and professe *iustice* that professeth no *right*, hath not *right* an ill *caruer*, and *iustice* a worse *maister*? If he will deale with *physicke* whose braines can not beare the infinite circumstances which belong thereunto, whether to maintaine health, or to restore it: doth he any thing else, but seeke to hasten death, for helping the disease? to make way to murther, in steede of amendement? to be a *butchars prentice* for a *maister* in *physike*? And so is it in all kindes of life, in all trades of liuing, where fitnes and right placing of wittes doth worke agreement and ease, vnfitnes and misplacing haue the contrary companions, disagreement and disease.

4. Wittes misplaced.

Againe wittes misplaced most vnquiet and seditious: as any thinge else strayned against nature: light thinges prease vpward, and will ye force *Fire* downe? Heauie thinges beare downeward: and will ye haue *Leade* to leape vp? An imperiall witte for want of education and abilitie, being placed in a meane calling will trouble the whole companie, if he haue not his will, as winde in the stomacke: and if he haue his will, then shall ye see what his naturall did shoote at. He that beareth a tankarde by meanesse of degree, and was borne for a

colhouſe by ſharpenes of witte, will keepe a canuaſe at the Conduites, tyll he be Maiſter of his companie. Such a ſturring thing it is to haue wittes miſplaced, and their degrees miſlotted by the iniquitie of *Fortune*, which the equitie of *nature* did ſeeme to meane vnto them.

*Plato* in his wiſhed common weale, and his defining of naturall dignities, appointeth his degrees and honors, where *nature* deſerueth by *abilitie & worth*, not where *fortune* freindeth by *byrth* and *boldnes*, though where both do ioyne *singularitie* in *nature*, and ſucceſſe in *fortune*, there be ſome rare iewell. Hereupon I conclude, that as it neceſſary to preuent to great a number for the *quantitie* thereof: ſo it is more then neceſſarie, to prouide in the neceſſarie number for the *qualitie* thereof. Wherein *reſtraint* it ſelfe will do much good for the one, and *choice* in reſtraint will do more for the other. Sure all childrē may not be ſet to ſchole, nay not though priuate circumſtance ſay yea. And therefore ſcholes may not be ſet vp for all, though great good will finde neuer ſo many founders, both for the place wherein to learne, and for the number alſo which is for to learne: that the ſtate may be ſerued with ſufficiencie enough, and not be peſtered with more then enough. And yet by the way for writing and reading ſo they reſted there, what if euerie one had them, for *religion* ſake, and their neceſſarie *affaires*? Beſides that in the long time of their whole youth, if they minded no more, theſe two were eaſely learned, at their leaſure times by extraordinary meanes, if the ordinarie be daintie and no ſchoole nigh. Euerie pariſh hath a miniſter, if none elſe in the pariſh, which can helpe wrſting and reading.

Of riche and poore children.

Some doubt may riſe here betwene the *riche* and *poore*, whether all *riche* and none *poore*, or but ſome in both maye and ought to be ſet to learning. For all in both that is decided alreadie, No: bycauſe the whole queſtion concerneth theſe two kindes, as the whole common weale ſtandeth vpon theſe two kindes. If all *riche* be excluded, *abilitie* will ſnuffe, if all *poore* be reſtrained, thē will *towardneſſe* repine. If *abilitie* ſet out ſome *riche* by priuate purſes for priuate preferment: *towardneſſe* will commende ſome *poore* to publike prouiſion for publike

ſeruice:

ſeruice: ſo that if neither publike in the *poore*, nor priuate in the *riche* do marre their owne market, me thinke that were beſt, nay that will be beſt, being ruled by their wittes to conceiue learning, and their diſpoſition to proue vertuous. But how may the publike in the *poore*, and the priuate in the *riche*, make their owne market in the education of thoſe whom they preferre to learning? I will tell ye how. The *riche* not to haue to much, the *poore* not to lacke to much, the one by ouerplus breadeth a looſe and diſſolute braine: the other by vnder minus a baſe and ſeruile conceit. For he that neuer needeth by ſupplie of freindes, neuer ſtrayneth his wittes to be freind to himſelfe, but commonly proues retcheleſſe till the blacke oxe tread vpon his toes, and neede make him trie what mettle he is made of. And he that ſtill needeth for want of freindes being ſtill in pinche holdes that for his heauen, which riddes him from neede, and ſerues that Saint, which ſerues his turne beſt, euen *Neptune* in ſhipwracke. Wherby he maketh the right of his iudgement become bond for wealth: and the ſight of his witte blinde for deſire, ſuch ſlauerie workes want, vnleſſe Gods grace proue the ſtaye, which is no line to common direction, though it be our onely hope, by waye of refuge. Now then if the wealthy parentes of their priuate patrimonie, and publike patrones of their ſupererogatorie wealth, will but driue to a meane in both theſe two mains, neither ſhall wealth make the one to wanton, nor want make the other to ſeruile: neither the one to leape to faſt, for feare he looſe ſome time, nor the other to haſt to faſt, for feare he miſſe ſome liuing. Sure to prouide for poore ſcholers but a poore patche of a leane liuing, or but ſome meane halfe, is more then halfe a maime, the deſire to ſupplie that which wanteth, diſtracting the ſtudie more by many partes, then that petie helpe, which they haue can poſſibly further it: bycauſe the charge to maintaine a ſcholer is great, the time to proue well learned, long, and when ripeneſſe is ready, there would be ſtaye to chuſe and time to take aduice, where neede turnes the deafe eare. The paterne of to prodigall wealth oftimes cauſeth the toward ſtudent to ouerſhoote himſelfe by corrupt imitation, as brauerie and libertie be great allurers, where ſtudie and ſtaye pretend reſtraint.

And therfore neither muſt to much be butte to allurementes, nor to litle a burden to iudgemẽt: the one the meane to lewdneſſe the other a maime to libertie. The midle ſorte of parentes which neither welter in to much wealth, nor wraſtle with to much want, ſeemeth fitteſt of all, if the childrens capacitie be aunſwerable to their parentes ſtate and qualitie; which muſt be the leuell for the fatteſt to fall downe to, and the leaneſt to leapeup to, to bring forth that ſtudent, which muſt ſerue his countrey beſt. *Religion* and *learning* will frame them in iudgement, when *wealth* and *abilitie* haue ſet them once on foote.

The chooſing time.

For the choice of wittes definitely, till they come to the time, or verie neare to it, when they are themſelues naturally and for ripeneſſe of yeares to chuſe their owne kinde of life, how ſo euer circunſtance free, or binde their choice, I cannot ſay much, though I do ſee what other haue ſaid in that behalfe. A quicke witte will take ſoone, a ſtaid memorie will hold faſt, a dull head may proue ſomwhat, a meane witte offers faire, *praiſe* bewrayeth ſome courage, *awe* ſome, in eche kinde there is likelyhood, and yet error in eche. For as there be faire bloſſomes, ſo there be nipping froſtes. And till the daũger of reuolt be paſt, the quicke muſt be helde in hope, the dull without diſpaire, the meane the meeteſt, if the ſequele do aunſwere. I can limit no one thing, though I ſee great ſhewes, where there is ſuch vncertaine motion, both in ſoule and body, as there is in children. The maiſters *diſcretion* in time and vpon triall, may ſee and ſay much, and in a number there will ſome leaders appeare of themſelues, as ſome ſpeciall deare in the whole heard. Where great appearance is, there one may prophecie, and yet the lying ſpirite may ſit in his lippes. For God hath reſerued his calling and diſcouering houres, as all other future euentes to his owne peculiar and priuate knowledge: probabilities be our guides, and our coniectures be great, though not without exception. What kinde of witte I like beſt for my countrey, as moſt proper to be the inſtrument for learning, it ſhall appeare heraſter. But for the firſt queſtion of the two, it ſeemeth to me verie plaine that all children be not to be ſet to ſchoole, but onely ſuch as for naturall wittes, and ſufficient maintenance, either of their naturall parentes, or ciuill patrones, ſhall be honeſtly

neſſly and wel ſupported in their ſtudy, till the common weale minding to vſe their ſeruice, appoint their prouiſion, not in haſt for *neede*, but at leaſure with *choice*.

## Chapter 37.

*The meanes to reſtraine the ouerflowing multitude of ſcholers. The cauſe why euerie one deſireth to haue his childe learned, and yet muſt yelde ouer his owne deſire to the diſpoſition of his countrie. That neceſſitie and choyce be the beſt reſtrayners. That neceſſitie reſtrayneth by lacke and lawe. Why it may be admitted, that all may write & read that can, but no further. What is to be thought of the ſpeaking and vnderſtanding of Latine, and in what degree of learning that is. That conſidering our time & the ſtate of religion in our time, lawe muſt needes helpe this reſtraint: with the anſwere to ſuch obiections as are made to the contrary. That in choice of wittes, which muſt deale with learning, that wit is fitteſt for our ſtate, which anſwereth beſt the monarchie, and how ſuch a wit is to be knowne. That choice is to helpe in ſcholing, in admiſſion into colledges, in proceeding to degrees, in preferring to liuinges, where the right and wrong of all the foure pointes be handled at full.*

IN the laſt title we haue concluded, that there muſt be a *reſtraint*, and that all may not paſſe on to learning, which throng thitherward, bycauſe of the inconueniences, which may enſue, by want of preferment for ſuch a multitude, and by defeating other trades of their neceſſarie trauellours. Our next labour therefore muſt be, how to handle this *reſtraint*, that the tide ouerflow not the common, with to great a ſpring of bookiſh people, if ye crie come who will, or ring out all in. Euerie one deſireth to haue his childe learned: the reaſon is, for that how hardly ſoeuer either *fortune* frowne, or *caſualtie* chaſtice, yet *learning* hath ſome ſtrength to ſhore vp the perſon, bycauſe it is incorporate in the perſon, till the ſoule diſlodge, neither lyeth it ſo open for miſchaunce to mangle, in any degree, as forren and fortunes *patrimonie* doth. But though euerie parent be thus affected toward his owne child, as nature leades him to wiſh his owne beſt, yet for all that

euerie parent muſt beare in memorie that he is more bound to his country, then to his child, as his child muſt renounce him in countermatch with his countrie. And that country which claymeth this prerogatiue of the father aboue the child, and of the child aboue the father, as it maintained the father eare he was a father, and will maintaine the child, when he is without a father: ſo generally it prouideth for all, as it doth require a dutie aboue all. And therefore parentes in diſpoſing of their children may vpon good warrant ſurrender their intereſt to the generall conſideration of their common countrie, and thinke that it is not beſt to haue their children bookiſh, notwithſtanding their owne deſire, be it neuer ſo earneſtly bent: if their countrie ſay either they ſhall ſerue in this trade, without the booke: or if ſhee ſay I may not allow any more booke men without my to much trouble. I pray thee good parēt haue pacience, and appoint ſome other courſe for thy childe, there be many good meanes to liue by, beſides the booke, and I wilbe thy childes friend, if thou wilt fit in ſome order for me. This verie conſideration of the countrie, vttered with ſo milde a ſpeach, ſpoken by her that is able to performe it, may moue the reaſonable parent, to yealde to her deſire as beſt, as ſhe can tell the headſtrong in plaine termes, that he ſhall yeelde perforce, if he will not by entreatie. For priuate affection though ſupported by reaſon of ſtrength whatſoeuer, muſt either voluntarily bend, or forcibly breake, when the common good yeeldeth to the contrary ſide.

Seeing therefore the diſpoſition of wittes according to the proportion of ech ſtate is reſigned ouer to the countrie: and ſhe ſayth all may not beſet to ſchole, becauſe ech trade muſt be furniſhed, to performe all duties beloging to all parts: it falleth out in this caſe of *reſtraint* which bridles deſire, that two ſpeciall grounds are to be conſidered, which ſtrip away exceſſiue number, *neceſſitie* and *choice*, the one perforce, the other by your leaue.

Neceſſity. As for *neceſſitie*, when the parent is ouer charged with defect in circumſtance, though deſire carie him on, it then reſtraineth moſt, and leſſeneth this number when deſire would encreaſe it, and ſtraines to the contrary. You would haue your child

childe learned, but your purſe will not ſtreatch, your remedy is pacience, deuiſe ſome other way, wherein your abilitie will ſerue. You are not able to ſpare him from your elbow, for your neede, and learning muſt haue leyſure: a ſcholers booke muſt be his onely buſines, without forreine lettes, you may be bold of your owne: let booking alone, for ſuch as can entend it, from being called away by domeſticall affaires, and neceſſarie buſines. For the ſcholers name will not be a cypher-like ſubiect, as he is termed of leaſure, ſo muſt he haue it. And they that cannot ſpare their children ſo, muſt forebare their ſcholing, by the olde *Perſian* ordinance, bycauſe leaſure is the foregoer to liberall profeſſion: *neceſſitie* compelleth and baſtardeth the conceit, a venym to learning, whom freedom ſhould direct. You haue no ſchole neare you, and you cannot pay for teaching further of, let your owne trade content you: keepe your childe at home. Your childe is weake tymbred, let ſcholing alone, make play his phyſician and health his midle end. Which way ſoeuer *neede* driues you perforce, that way muſt ye trot, if he will not amble, and bid Will thinke that well. He that gouerneth all ſeeth what is your beſt, your ſelfe may be miſſled either by *ignorance* in *choice*, or *affectiō* in blood In theſe and the like caſes *lacke* is the leader, which way ſoeuer ſhe ſtraineth. Whereby if the reſtrained childe cannot get the skil to write & read: I lamēt that lacke, bycauſe I haue allowed him ſomuch before, vpon ſome reaſonable perſwaſiō euen for neceſſary dealings. For theſe two pointes concerne euery man neare, bycauſe they ſubmit themſelues to euerie mans ſeruice: yea in his baſeſt buſines & ſecreteſt affaires. I dare not venture to allow ſo many the latin tungue nor any other language, vnleſſe it be in caſes, where their trades be knowne, and thoſe toungues be founde to be neceſſarie for them. For all the feare is, though it be more then feare, where it ſtill falleth out ſo, leaſt hauing ſuch benefits of ſchole, they will not be content with the ſtate which is for them, but bycauſe they haue ſome petie ſmak of their booke, they will thinke any ſtate be it neuer ſo high to be low ynough for them. Which petie bookemen do not conſider, that both clounes in the countrie, and artificers in townes be allowed latin in well gouerned

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ſtates, which yet reſt in their calling, without *pride* or *ambition*, for that ſmall knowledge, whereby they be better able to furniſh out their trades, without further aſpiring. Neither meaſure they the meaner qualities, as the thinges be in nature, but as themſelues be in conceit: neither can they conſider that at this daye it is not the toungue, but the treaſure of learning and knowledge, which is laid vp in the toungue whereunto they neuer came, which giueth the toungue credit, and the ſpeaker authoritie. For want of this right iudgement there enſueth in them a miſcontentment of minde, not liking their owne ſtate, and a cumberſome conceit, ſtill aſpiring higher, that diſquieteth the whole ſtate. Wherefore *neceſſitie* is a good meane to preuent this in many, which would if they could, now may not, bycauſe they cannot.

Lawe. The ſecond point of *neceſſitie* I do aſſigne to *lawe* and *ordinaunce* vpon conſideration to cut of this flocking multitude, which will needes to ſchoole. Whereupon two great goods muſt needes enſue. *Contentment* of minde in the partie reſtrained, when he ſhall perceiue publike prouiſion to be the checke to his fantſie: and timely *preuenting*, eare conceit take roote, and thinke it ſelfe wronged. Bycauſe it is much better to nip miſorder in the verie ground, that it may not take hold, then when it is growen vp, then to hacke it downe. He that neuer conceiued great thinges maye be belde there with eaſe, but being once entred in the waye to mount, and then throwne backward, he will be in ſome greiſe and ſeeke how to returne gaule, whence he receiued greiſe, if he chaunce to proue peuiſh, as repulſe in great hope is a perillous grater. Yet in both theſe caſes of neceſſarie *reſtraint*, I could wiſh prouiſion were had to ſome ſingular wittes, found worthy the auauncement either by priuate patronage, or publike: and yet againe if they paſſe on, and bewtifie ſome other trade that alſo is verie good, ſeeing they ſerue their countrey, wherſoeuer they be loated, & in thoſe alſo whom libertie of circunſtance doth ſet to ſchoole

1. Two obiections againſt reſtraint by lawe. *powertie* will appeare, and *towardneſſe* call for helpe: and yet the numbor will neuertheleſſe proue ſtill with the moſt.

It is no obiection to alleadge againſt ſuch a lawful reſtraint, the abilitie of good wittes, and great learning in men, that either

ther now be, or heretofore haue bene, which we might haue lackt if ſo ſtrait a *Lawe* had bene then: or that it were pitie by ſeueritie of an vnkinde *lawe* to hynder that excellencie, which God cõmonly giues to the poorer ſort. To the firſt I aunſwere, beſides that, which euen *Lawe* to that ende will aunſwere for it ſelfe. As in time to come we know not, who ſhall ſerue the ſtate, if the *lawe* be made ſtraite, and yet we know well, that he which defendes ſtates will prouide ſufficient perſons, by whom they ſhalbe ſerued: ſo in time paſt or preſent, if theſe were not, or thoſe had not bene, whom we now ſee or of whõ we haue heard, God would haue raiſed vp other, whoſe benefites in ſeruing gouernmentes may not be reſtrained to any degree of men, as they be men, but to the appointment of a ciuill ſocietie, which hath direction ouer men: as a thing which God doth moſt cheriſh, both in reſpect of this Church which is of number, and in regard of ſocietie it ſelfe, which is the naturall ende of mans being here, and not to liue alone. And I warrant you whenſoeuer ſuch an orderly *reſtraint* ſhalbe put in practiſe that there wilbe as good foreſight had to haue neceſſarie functions ſerued, as there will be regard to draine away the vnneceſſarie ouerflow. A thing not new faingled, but euer in vſe, where the common weales, had an eye to diſtribute their multitude to the beſt and eaſieſt proportion of their owne ſtate: which otherwiſe improportionate would breade an *apoſteme*. And therefore if the generall iudgement appoint it ſo, it is beſt to yeelde. And priuate opinion in politike caſes will proue an errour, if the generall liking contrarie it flat. I do not now meane, where the generall is blinded by common errour, but where priuate conceit can take no exception, ſauing that, which he bredeth from out of his owne braine. If the ſtate of my countrey take order, that my child ſhall not go to ſchoole, ſure I will obay, and prouide ſome other courſe, though I like learning exceeding well, and be verie farre in loue with it, beſides the affection to my child, bycauſe the ſquaring with the generall, is to farre out of ſquare for any particular. And I pray you may it not be, that for want of ſuch an ordinance we miſt better wittes, then thoſe were, or are, which we either had or haue, though we thinke very well of both the ſortes, whe- 2.

ther now liuing with vs, or tofore parted from vs? And doth not *negligence* for want of looking to, ouerthrow as gaie and gallant heades, as *diligence* by doing euen her verie beſt, hath euer brought to light? Aduiſed and conſiderate planting is like enough to receiue verie good encreaſe, and euentes in ſuch caſes, by authoritie and teſtimonie of two the greateſt oratours in both the beſt tongues, be but fooliſh maiſters, and febler argumentes.

As for pytying the poore, it is no pitie, not to wiſh a begger to become a prince, though ye allow him a pennie, and pitie his needefull want. Is he poore? prouide for him, that he may liue by trade, but let him not loyter. Is he wittie? why? be artificers fooles? and do not all trades occupie wit? ſometimes to much, and thereby both ſtraine their owne heades to the worſe, and proue to ſuttle for a great deale their betters. Is he verie likely to proue ſinguler in learning? I do not reiect him, for whom I prouide a publike helpe in common patronage. But he doth not well to oppoſe his owne particular, againſt the publike good, let his countrie thinke of him enough, and not he of him ſelfe to much. If *nobilitie* & *gentlemen* would fall to diligence, and recouer the execution of learning, where were this obiection? The greateſt aſſurers of it affirme, that learning was wont to be proper to *nobilitie*, and that through their negligence it is left for a pray to the meaner ſort, and a bootie to corruption, where the profeſſours neede offereth wrongfull violence to the liberalitie of the thing. Do they not therein confeſſe, where the right of the thing lyeth and themſelues to be vſurpers, if they ſhould enter vpō their owne, whoſe the intereſt is, and whom in ſo many diſcourſes of nobilitie, they themſelues blame ſo much for their ſo great negligence? They muſt needes here yeelde without law to their owne confeſſion. But we ſee God hath ſhewed himſelfe meruelous munificent and beneficiall this way to the poorer ſort. I graunt, yet that proues not, but that he beſtowed as great giftes of them which ſhewed not. And that as *diligence* in the one did ſhew that they had, to the glorie of the giuer, and their owne praiſe: ſo *negligence* in the other, did ſuppreſſe that they had to their owne ſhame, who neither honoured the giuer,

nor

nor honeſted themſelues, nor profited their countrie. So that here not the *gift*, but the *ſhew* is brought in allegation. And why not the greater *talent* hid ſeeing it is no noueltie? But the other ſhew. Nomore then that they haue. And the other ſhew not. No argumēt that they haue not. Take order then, that they ſhew, which haue & hide, & then make compariſons. Be great giftes tied to the meane, or baniſhed from the mighty? be there not as good wittes in wealth, though oftimes choked with *diſſolutenes* and *negligence*, as there be in pouertie appearing thorough *paines* and *diligence*? Nay be there not as vntoward *poorelinges*, as there be wanton *wealthlinges*? I know yes, and when vntowardnes and an ill inclynation hittes in a baſe conditiō, it proues more vile. So that this thing turnes about to my other concluſion, that neither pouertie is to be pitied more then the countrey, if pitie muſt needes take place: neither riches more to be eſteemed then the common weale, if wealth muſt needes be wayed: but that the value in wittes muſt be heelde of moſt worth, which hath her hauē already appointed, where to harbour her ſelfe, in maintenaunce to ſtudie, either by priuate helpe, if the parents be wealthy, or by publike ayde, if pouertie praie for it.

Certainly there is great reaſon (if euen the terme, great, be not to ſmall, when the thing is more then needfull, and the time to preuent it, is almoſt runne to farre) why order ſhould be taken, to reſtraine the number, that will needes to the booke. For while the Church was an harbour for all men to ride in, which knew any letter, there needed no *reſtraint*, the liuinges there were infinite and capable of that number, the more drew that waye, and found releife that way, the better for that ſtate, which encroached ſtill on, and by claſping all perſons, would haue graſpid all liuinges. The *ſtate* is now altered, that *book-maintenance* maimed, the *preferment* that waye hath turned a new leafe. And will ye let the *fry* encreaſe, where the *feeding* failes? Will ye haue the *multitude* waxe, where the *maintenance* waines? Sure I conceiue of it thus, that there is as great difference in ground, betwene the ſuffring all to booke it in theſe dayes, and the like libertie to the ſame number, in the ruffe of the papacy amongſt vs: as there is betwene the two religions,

the one expelled and the other retained, in the grounds of their kinde. The expelled religion was ſupported by multitude, and the moe had intereſt, the moe ſtood for it: the retained muſt pitch the defence of her truth, in ſome paucity of choice: ſeeing the liuinges are ſhred, which ſhould ſerue the great number. So that our time, of neceſſitie muſt reſtraine: if not: what you breede and feede not, the aduerſarie part will allure by liuing, and arme by corrupting, againſt their vnwiſe countrey, which either beſtowed them not at firſt, or deſpiſed them at laſt. Where your thankes ſhalbe loſt, which brought vp, and forſooke, their deſert ſhall ſinke deepe, which fed the forſaken. And is it not meere folly by *ſufferance* to encreaſe your enemies force, which you might by *ordinance* ſupplant at eaſe? it is the booke, which bredes vs enemies, and cauſeth corruption to creepe, where cunning neuer came. The enemy ſtate cared not ſo much for many well learned, as for the multitude though vnlearned, which backt much bould ignorance, with a gaie ſurface of ſome ſmall learning: our ſtate then muſt reiect the multitude, and rẽpare with the cunning. Our owne time is our ſureſt touch, and our owne trouble our righteſt triall, if wiſedome in time do not preuent it, folly in triall will ſurely repent. It is to no purpoſe to alledge, when people ſee, that there is no preferment to be had for all learners, that then the number will decay, and abate of it ſelfe without any *lawe*: oneleſſe ye can worke ſo, as no moe may hope, though but one can hit: or els, if ye can appoint vs, how long the controuerſie for *religion* is like to endure. For while hope is indifferent, eche one will croud: and while *religion* is in brake, eche one vnder hand, will furniſh where he fauoreth. The aduerſarie of our religion, as in deede he needed none, ſo dreamed he not of any defenſe, while he was rockt in eaſe, and his ſtate vnaſſailed by any *miſcontentment*: but now that he is ſkirmiſhed with ſo much, and ſo ſore gauled, he is driuen to ſtudie, & ſeeketh by new coined diſtinctions to recouer, that credite and reputation which he loſt by intruding: wherin as he dealeth more cũningly with the perſon of his aduerſarie, ſo he bewrayeth ſtill the great auantage, which his aduerſaries cauſe hath wonne ouer his. For in diſputing, good *Logicians* know that it is an euident ſhift, to

auoide

auoide manifeſt foile, when the diſputer in diſpaire of his cauſe, is forced to bend againſt his aduerſaries perſon. And therefore prouiſion muſt be, to defend by a learned *paucitie*, where the *flocking number* by reaſon of ingenerate wantes, will proue but a ſcare crow, and by apparent defection doth encreaſe the embuſh, which lyeth ſtill in waite, to intercept our poſſeſſion. Thus much of *Neceſſitie*, which ſtayeth the multitude of learners either by *defect* in *circunſtance*, or by *law* in *ordinance*, when the parties be letted, either by *lack* that they can not, or by *law* that they may not, lay claime to the booke.

Choice. Now are we come to a larger compaſſe, where libertie giues leaue to learne if he can, where forraine circumſtances be free, and no let for any to be learned but either his wit, if he be dull, or his will, if he be ſtubburne. In this kinde, *choiſe* is a great prince, which by great reaſon and good aduice, abridgeth that which is to much, and culs owt the beſt. Which choice, as it begins at the entrie of the elementarie ſchole, ſo it proceedeth on, till the laſt preferment be beſtowed, which either the ſtate hath in ſtore for any perſon, or any perſon can deſerue, for ſeruice in the ſtate. And therefore as it keepeth in an ordinate courſe, ſo it may full well be orderly handled, and by conuenient degrees.

What wit is fitteſt for learning in a monarchie. But bycauſe the *choice* is to be made by the wit, and the wit is to be applied to the frame & ſtate of the countrie, where it continueth: I will firſt ſeeke out, what kinde of wit is euen from the infancie to be thought moſt fit, to ſerue for this ſtate in the learned kinde. Which if it be to ſtirring, troubleth, if it be well ſtaied, ſetleth the countrie where it lyueth, ſo farre as it dealeth. And yet oftymes that wit maketh leaſt ſhew at the firſt, to be ſo plyable, which at the laſt doth beſt agree with the pollicy. And therfore it is then to be taken, whē it beginnes firſt to ſhew, that it will proue ſuch: wherefore preciſe reiecting of any wit, which is in way to go onward, before due ripenes, as it is harmefull to the partie reiected, ſo it bewraieth ſome raſhnes in him that reiecteth: bycauſe the varietie is exceeding great, though the coniectures be as great, and the moſt likelyhood muſt needes leade, where certaintie is denied. But to the wittes: wherein as lacke and law do guide neceſſitie

ſo the qualitie of the witte, conformable to the ſtate directeth *choice*.

There be three kindes of gouernment moſt noted among
1. all writers, whereof the firſt is called a *monarchie*, bycauſe one prince beareth the ſway, by whoſe circumſpection the com-
2. mon good is ſhielded, and the common harme ſhouldred: the ſecond an *oligarchie*: where ſome few beare all the ſwinge: the
3. third a *democratie*, where euery one of the people hath his intereſt in the direction, and his voice in elections. Now all theſe three be beſt maintained by thoſe kindes of wit, which are moſt proper for that kinde of gouernment, wherein they liue. But bycauſe the gouernmēt of our countrie is a *monarchie*: I will in *choiſe* ſeeke out that kinde of wit, which beſt agreeth with the *monarchie*, neither will I touch the other two, vnles I fortune to trip vpon then by chaunce. And for as much as I haue made the yong child my firſt ſubiect, I will continue therein ſtill: bycauſe that which beginneth to ſhew it ſelfe neare vpon infancie, will ſo commonly continue, though alteration creepe in ſometime. But lightly theſe wittes alter not, bycauſe the tokens be ſo faſt and firme in nature, and tend to ſo certaine and ſo reſolute a iudgement.

A wit for learning in a monarchie.

That child therefore is like to proue in further yeares, the fitteſt ſubiect for learning in a *monarchie*, which in his tender age ſheweth himſelfe obedient to ſcholeorders, and either will not lightly offend, or if he do, will take his puniſhment gently: without either much repyning, or great ſtomaking. In behauiour towardes his companions he is gentle and curteous, not wrangling, not quarelling, not complaining, but will put to his helping hand, and vſe all perſwaſions, rather then to haue either his maiſter diſquieted, or his fellowes puniſhed. And therefore he either receiueth like curteſie againe of his ſcholefellowes: or who ſo ſheweth him any diſcurteſie, muſt abyde both chalenge and combate with all the reſt.

If he haue any excellent towardnes by nature, as commonly ſuch wittes haue, whereby he paſſeth the reſidue in learning, it will ſhew it ſelfe ſo orderly, and with ſuch modeſtie, as it ſhall ſoone appeare, to haue no loftines of minde, no aſpiring ambition, no odiouſe compariſons ioyned withall.

At home he will be ſo obſequious to parentes, ſo curteous among ſeruauntes, ſo dutiefull toward all, with whom he hath to deale: as there will be contention, who may praiſe him moſt behinde his backe, who may cheriſh him moſt before his face: with prayer that he may go on, with feare of too haſtie death, in ſo od a towardnes of wit and demeanour. Theſe thinges will not lighly make any euident ſhew, til the child be either in the *grammer ſchole*, by orderly aſcent, and not by two forewardly haſt, or vpon his paſſage from the perfited *elementarie*, bycauſe his yeares by that time, and his contynuance vnder gouernment, will ſomwhat diſcouer his inclination. Before that time we pardon many thinges, and vſe pointes of ambition and courage, to enflame the litle ones onward, which we cut of afterward, for making them to malapart, as in their apparell friſe is ſucceſſour to ſilke. When of them ſelues without any either great feare, or much hartening, they begin to make ſome muſter and ſhew of their learning to this more then that, then is coniecture on foote to finde, what they willbe moſt likely to proue.

But now to examine theſe ſignes more nearely and narowly, which I noted to be in the child that is like to proue ſo fit a ſubiect for a *monarchie*, in matters of learning: Is not obedience the beſt ſacrifice, that he can offer vp to his prince and gouernour, being directed and ruled by his countrie lawes? And in the principles of gouernmēt, is not his maiſter his *monarche*? & the ſcholelawes his countrey lawes? wherunto if he ſubmit himſelfe both orderly in *perfourmance*, & patiently in *penaunce*, doth he not ſhew a mynde already armed, not to ſtart from his dutie? and ſo much the more, bycauſe his obedience to his maiſter is more voluntarie, then that to his prince, which is meere neceſſarie. For in perſwaſions of children, which the parentes will giue eare to: in deſire to chaunge, where their wills be chekt: in multitude of teachers, who thriue by ſuch chaunges: all meanes be good, where there is ſuch plentie, to offer ſuch parentes as be tikeliſh, and ſuch ſcholers as be ſhifting, remouing from maiſters and renouncing of obedience. The child hath many ſhadowes to ſhift in vpon any pretence, and as many baites, to winne his parentes beleefe, and ſpecially if

he ſtand in feare of beating. Whereas neither he, ne yet his parentes, can forſake their prince, vpon any colour without forfaiting more then a quarters ſcholehire. And therfore in ſo many meanes to change, and ſome perhaps offered, bycauſe who will not very willingly deale with ſuch a witte, where his tractell will make ſhew, that child which notwithſtanding all theſe entiſementes, will continue both on, and one, and digeſt dyſcurteſies, though his mayſter ſometyme chaunce to proue churliſh, is the peculiar and proper witte, which I commende for obedience, and that is like to proue both honeſtly learned,
2. and earneſtly beloued. In his owne demeanour towardes his fellowes and freindes, and all ſortes of people generally, either at home, or abroade, either in ſchoole, or elſewhere and in their loue and liking of him againe, doth he not ſhew forth an euident ſociabilitie and liklyhood, that he will be very well to be liued withall? and proue a very curteous man, which is ſo
3. louing, and ſo beloued while he is yet a boye? In letting nature ſhew her owne excellencie without vnſweetning it with his owne ſawcineſſe, doth he not argue that he hath ſtuffe towards preferment, without any ſparke of ambition to moue further flame? or to preaſe to faſt forwarde? which ſhall neuer needes bycauſe all men that know him, will either willingly helpe to preferre him, if their voice be in it: or will reioyce at his preferment, if they be but beholders. For who will not be glad to ſee vertue, which he loueth, auaunced to rewarde? or what can enuie do, in ſo plauſible a caſe, but ſet forth the partie, by declaring his deſert, in that ſhe is there? There be many conſequentes, which hange vpon theſe, as neither vertue nor vice be ſingle where they be, but are alwaie accompanied with the whole troupe of the like retinue. And one conuenience graunted draweth on a number of the like kinde, as well as one inconuenience draweth on his like traine.

But theſe be the maine as I conceiue at the firſt bluſh: obedience to ſuperiours and ſuperioritie, freindlyneſſe and fellowſhip toward companions, and equalles: ſubſtance to deſerue well and winne it, deſire to auoide ill and flie it. What duetie either towardes God or man, either in publike or priuate ſocietie, in any either hie or low kinde of life is there, whervnto

God

God hath not seemed in nature to haue framed and fashioned this so toward a youth? and therefore to haue appointed him for the vse of learning to be ruled by his betters, and to rule his inferiours, nothing offensiue nor vnpleasant to any? Many such wittes there be, and at them must choice first begin. And as those be the best, and first to be chosen, in whom there is so rare metall, so the second or third after these be vnworthy the refusall, in whom the same qualities do appeare, though not in the same, but in some meaner degree. For wheras great ill is oft in place, and proues the generall foe to that which would be better, there meane good, if it may haue place, will be generall freind to preferre the better: as euen this second mediocritie, if it may be had, as choice will finde it out, will proue verie freindly to set forward all good. Now these properties and signes appeare in some, verie soone, in some verie late, yea oftimes when they are least looked for: as either iudgement in yeares, or experience in dealinges do frame the parties.

The plat for the *monarchicall* learner being alwaye reseant in the chusers head, concerning the propertie of his witte: and appearance towardes proofe: the rest is to be bestowed vpon the consideration of learning, and towardnesse in children generally (wherof these wittes be still both the first & best frutes) where to stay, or how farre to proceede in the ascent of learning. Whether he be riche or poore, that makes no matter, and is already decided, whether he be quicke or slow, therein is somwhat, and requireth good regard.

Schoole choice.

Wherfore when sufficient abilitie in circunstances bids open the schoole dore, the admission and continuance be generall, till vpon some proofe the maister, whom I make the first chuser of the finest, and the first clipper of the refuse, begin to finde and be able to discerne, where abilitie is to go on forward, and where naturall weaknesse biddes remoue by times. For if negligence worke weaknesse, that is an other disease, and requires an other medecine, to heale it withall. Now when the maister hath spied the strength or infirmitie in nature, as by lightsomnesse or heauinesse in learning, by easinesse or hardnesse in retaining, by comparing of contrarie or the like wittes, he shall easely sound both, then as his delite wilbe to haue the

toward continue, ſo muſt his deſire be, how to procure the diuerting and remouing of the duller and leſſe toward, to ſome other courſe, more agreeing with their naturall, the learning is: wherin they are like to go forward verie litle, though their fortune be to go to ſchoole very long: but here two conſiderations are to be had: neither to ſoone to ſeeke their diuerting, till ſome good ripeneſſe in time, though with ſome great paines to the teacher in the meane time, wiſh them to be weined from booking: neither yet before their bodies be of ſtrēgth to abide the paines of ſome more laborious prenticeſhip. For it may ſo proue, that thoſe wittes, which at the firſt were found to be exceeding hard and blunt, may ſoften, and proue ſharp in time & ſhew a finer edge, though that be not to be made a generall caution, to couer dullardes with all. For the naturall dulneſſe will diſcloſe it ſelfe generally in all pointes, that concerne memorie and conceit: that dulneſſe which will once breake out ſharp, will ſhew it ſelfe by glaunces, as a clowdy day vſeth, which will proue faire, when all ſhrews haue dined. Wherefore peremptorie iudgement to ſoone, may proue perillous to ſome: and againe he that is fit for nothing elſe, for the tenderneſſe of his bodie, may abide in the ſchoole a litle while longer, where though he do but litle good, yet he may be ſure to take litle harme.

Moreouer if the parentes abilitie be ſuch, as he may, and his deſire ſuch, as he will maintaine his child at ſchoole, till he grow to ſome yeares, though he grow to ſmall learning, the maiſter muſt haue pacience, and meaſure his paines by the parentes purſe, where he knowes there is plentie, and not by the childes profit, which he ſeeth will be ſmall. Wherein yet he muſt impart his opinion continually with the parent both for his duetie ſake, and for auoiding of diſpleaſure. But in the meaner ſorte the caſe altereth, for that as a good witte in a poore child, deſerues direct puniſhment, if by negligence he for ſlow the obtaining of learning, which is the patrimonie to wittie pouertie: ſo a dull witte in that degree would not be dalyed with all to long, but be furthered to ſome trade, which is the faireſt portion to the ſlow witted poore. Now bycauſe the maiſter to whoſe iudgement I commend the choice, is no abſolute

potentate

potentate in our common weale, to diſpoſe of wittes, and to ſorte mens children, as he liketh beſt, but in nature of a counſellour, to ioine with the parent, if he will be aduiſed: therfore to haue this thing perfectly accompliſhed, I wiſh the parentes & maiſters to be freindly acquainted, & domeſtically familiar. And though ſome parentes neede no counſell, as ſome maiſters can giue but litle, yet the wiſe parent will heare, and can iudge: and the ſkilfull maiſter can iudge, and ſhould be heard. Where neither of theſe be, neither ſkill in the teacher to tell it, nor will in the parente to heare it, and leſſe affection to follow it, the poore child is wrung to the worſe in the meane while, and the parent receiues ſmall comfort in concluſion.

This courſe for the maiſter to keepe in iudging of his ſcholer, and the parent to follow in beſtowing of his child, according to his wit, continueth ſo long as the child ſhalbe either vnder maiſterſhip in ſchole, or tutorſhip in colledge. During the which time, a great number may be verie wiſely and fitly beſtowed, vnlearned trades ſufficiently appointed, the proceding in letters reſerued to them, to whom for wit & iudgemēt they ſeeme naturally vowed: and finally the whole common weale in euery braunch well furniſhed with number, & the nūber it ſelfe diſcharged of to much. Bycauſe this tyme vnder the maiſters gouermēt, is the time wherin youth is to be beſtowed by forraine direction: for afterward in a more daungerous age, and a more ieoperdouſe time, they grow on to their owne choice, and theſe vnfitneſſes in nature, or frailtes in maners, being not foreſeene to, may cauſe the friendes forthinke it, and the parties ſore rue it. And though the maiſter ſhall not allway haue his counſell followed in this caſe, yet if he do ſignifie his opinion to the parent, his dutie is diſcharged, and that which I require is orderly performed. For if the parent ſhew himſelfe vnwilling to be directed that way, which the maiſter ſhall allow, vpon great ground, and be blynded by affection, meaſuring his childes wit to learning, by his doing of ſome errand, or by telling of ſome tale, or by marking of ſome pretie toy, as ſuch argumentes there be vſed, which yet be no argumentes of a towarde learner, but of a no fooliſh obſeruer: in this caſe though the maiſter to his owne gaine

draw on vnder his hand a deſparate wit, the fault is his that would not ſee, if he that ſaw did honeſtly tell it. Whereby it ſtill proueth true, that parẽtes & maiſters ſhould be familiarly lynked in amitie, and contynual conference, for their common care, and that the one ſhould haue a good affiance of iudgement in the thing, and of goodwill towards himſelfe, repoſed in the other. Which will proue ſo, when the maiſter is choſen with iudgement, and continued with conference, and not bycauſe my neighbours children go to ſchole with you, you ſhall haue myne to. A common commendation among common courſiters, which poſt about ſtill to ſuruey all ſcholes, and neuer ſtaie in one: and reape as much learning, as the rowling ſtone doth gather moſſe.

But concerning ſcholes, and ſuch particularities, as belong thereunto I will then deale, when I ſhall take in hand the peculiar argumentes, of ſchooles and ſchooling, both for the elementarie and the gramarian. Wherein we are no leſſe troubled with number and confuſion in our petie kingdomes, then the verie common weale is moleſted with the ſame in greater yeares, and larger ſcope.

But bycauſe it were not orderly delt, to rip the faultes, and not to heale them, I wil poſt all theſe points ouer to their owne treatiſes, in my particuler diſcourſes hereafter, where I will preſently helpe, whatſoeuer I ſhall blame. The other meanes wherby choice leſſeneth number, be admiſſions into colleges, prefermentes to degrees, aduauncement vnto liuings, wherein the common weale receiueth the greater blow, the nearer theſe thinges be to publike execution, and therefore the playner dealing to preuent miſchiefe before it infect, is the more praiſeworthy.

Admiſſion into colleges.

As concerning *colleges* I do not thinke the liuinges in them to be peculiar, or of purpoſe ment to the poorer ſort onely, whoſe want that ſmall helpe could neuer ſuffice, though there be ſome prerogatiue reſerued vnto them, in conſideration of ſome great towardnes, which might otherwiſe be trod down, and that way is held vp: but that they be ſimply prefermẽts for learning, and auauncementes to vertue, as wel in the wealthy for reward of well doing, as in the poorer for neceſſarie ſupport,

ſupport. And therefore as I giue *admiſſion* ſcope to chuſe of both the ſortes, ſo I do reſtraine it to honeſt and ciuill towardnes. For if fauour and friendſhip not for theſe furnitures, but for priuate reſpectes, carie away elections though with ſome enterlarding of towardnes and learning, and ſome few to giue countenaunce to ſome equitie of choice, and theerby to maintaine the credit of ſuch places, ſurely the ſcholers and heades which deuiſed the ſleight, and conceiued they were not ſeene, ſhall repent without recouerie, and finde themſelues bound, and their colleges bowelled, when they ſhal fele themſelues ouerruled by their owne deuiſe: bycauſe ſuch as come in ſo, will communicate the like with others, and neuer care for the common, which were helpt by the priuate. For where fauour bringes in almoſt in deſpite of order, there muſt fauour be returned with meruelous diſorder, and yet I do not miſlike fauour, which helpeth deſert, which otherwiſe might be foiled, if fauour friended not. But when the ground wherupon fauour builded is not ſo commendable, *founders* be diſcouraged, common *proniſion* ſupplanted, *learning* ſet ouer to *loytering*, *brauerie* made enheritour to *bookes*. Stirringe wittes haue their will for the time, and repentance at leaſure. The fault hereof commeth from ſcholers themſelues, which firſt make way to ſiniſter meanes, and afterward blame, the verie meane which they vſed themſelues. For finding ſome eaſe at firſt in working their owne will, either more cunningly to hide ſome indirect dealing, or more ſubtilly to ſupplant ſome contrary faction: or in deede deſiring rather by commaundement to force, and ſo to ſeeme ſomebodie, then of dutie to entreat, and ſo ſeeme abiect to honeſtie: they ſtumble at the laſt vpon the blocke of bondage, being bridled of their owne will, euen when they are in ruffe, by the ſelfe ſame meanes, which brought them vnto it, and thought ſo to ſtaule them, as themſelues would commaund where they cauſed the ſpeed. Theſe fellowes be like to *Horaces* horſe, which to ouercome the ſtag, vſed man for his meane once, and his maiſter alway: neither refuſing the ſaddle on his ridg, to be rid on, nether the bit in his mouth, to be bridled by. A braue victory ſo dearely bought, to the victours bondage, and perpetuall ſlauerie. Whereas if learning and thoſe

conditions which I did lymit to a ciuill wit in this ſtate, were the end in elections, the vnfit ſhould be ſet ouer to ſome other courſe, in conuenient time: the fitteſt ſhould be choſen, the founders mynde fulfilled: ſome periurie for non perfourmaunce of ſtatutes auoided: new *patrones* procured, *religion* auaunced, good ſtudentes encouraged, and fauour vpon extreame and importunate ſute disfranchiſed: which neuer will oppoſe it ſelfe to ſo honeſt conſiderations, ſo conſtantly kept: neither euer doth intrude, without ſome ſuch ſollicitours, as ſhould be ſorie for it, and vſe no meane to haue it, which oftimes vſe this meane, to do il by warrant, as if they were forced to that, which in deede they ment before, & ſought fauour but for a ſhadow to hide their deuiſe. Now if you that are to chuſe, yeeld ſo much to your ſelues, and your owne conceit to bring your deuiſes to paſſe, though ye wring by the waie, and your ſtate in the ende, why ſhould you not in good truth relent, and giue place your ſelues being in places, to your betters and bidders, which gaiue you the roome, and yet would haue left all to you, if you would haue left any place to reaſon: or haue bene led by right, as ye leaned all to the wronge? you had your will by them, and why not they haue theirs of you? requitall among equalles is of common curteſie, recompence in inequalities is enforced of neceſſitie.

If any metall be to maſſie, and way downe the ballance, or if any metalliſh meane, where money will ſcale, do enter that ſort, where is ſmall reſiſtance, that is ſolde, which ought not, the enheritaunce of vertue: that is bought, which ſhould not, the liuelihood of learning: that is betrayed, which neither ſhould for feare, nor ought for freindſhip, the treaſure of the ſtate, and prouiſion of the coũtrey. And if there be neede, which enforceth ſuch dealing, yet deale, where it is due, and let neede be remedyed, with her owne prouiſion, not by vnhoneſt intruſion. I do not blame any one, bycauſe my ſelfe know none, and I thinke well of moſt, bycauſe I know ſome ſincere. But ſome thing there is that feedeth the generall complaint, and ſome contẽtious factions there be, that bring catchers into colleges. For both theſe two inconueniences, worſe then miſcheifes as our common law termeth them, I haue nothing to ſay more

then

then to renue the memorie of two accidentes, which happened to the *Romain* common weale, and may be vnderstood by scholers, that will marke and applie them. The first is, that in *Tullie*, when *Pontius* the *Samnite* wished that he either had not bene borne vntill, or but then borne, when the *Romains* would haue receiued giftes and rewardes. Why? what if? I would not haue suffred them to haue reigned one day longer, by selling their libertie, they should haue become bond. The fellow said much, and that state felt more, when they fell to fingering. 1. Offic. 3.

The second is this, not noted in any one, but obserued by all, that marke and write of the declining and ruine of the *Romain Empire*. The principall cause among many, to raze that state, which did rise in the blood of other nations and fell in their owne, was, when their generalls vsed the helpe of forreine and barbarous fellowes, late foes, new freindes, to ouerthrow the contrarie factions in their ciuill warres, both before and in their Emperours time, and let them both smell and taste of the *Romish* wealth and fatnesse of *Italie*. Wherwith the horesons being rauished, euer as they went home sent more of their countreymen to serue in seditious or necessarie defenses: till at the last their whole nations ouerflew that florishing towne, and that fertile countrey. Wherby that great abundance, that vnspeakeable wealth, those inestimable riches, which the whether conquering or rauening *Romaines* had gathered together in so many hundred yeares, from so many seuerall countries, in a verie small time, became a bootie to that barbarous offall of all kinde of people, which neuer had any, till they became lordes, both of the *Romain* substance and the soile of *Italie*. A glasse for those to gase on, which will rather stirre to fall, then be still to stand. If ye shew a child an apple, he will crye for it, but if you make a mightier then your selfe priuie to your pleasures, if he be desirous to haue, and speede not, he will make you crye for it. 2. The main rot of the Romaine empire.

But now as fauour founded not vpon desert, but vpon some fetch, is foe to all choice, enforcing for the fauorite, so free admissions into colledges, by but mildely and honestly replying: vpon fauour may helpe it in sufficiency, and lighten the booke of some needlesse burthen, which hurtes not onely in the ad-

miſſion, but alſo by ſending abroade ſuch broad dealers, which corrupt where they go, and poiſon more incurably, bycauſe of their meane, which is mothered vpon learning, which the cunninger it is, the craftyer meane it is: & of the more credit it is, the more conueiance it hath to corrupt with good colour, though it be to bad, when it is bewrayed. If hope were cut of to ſpeede by diſorder, ſuch wittes would ſtreight waye ſorte themſelues to order, as they be not the moſt blockheades, which offer violence to order: wherin I muſt needes ſay ſomwhat in plaine truth, and plauſible to.

The abuſing of great perſonages.

Thoſe great perſonages, which be ſo tempted by the importunity of ſuch perie companions, as ſeeke thē for protection, to force good & godly ſtatutes, are litle bound to thē. For what do they? Their owne obſcuritie comes in no daunger, as being but vnderlinges, neither much ſeene, nor a whit cared for, though they cauſe the miſcheife: but they force good, & well giuen diſpoſitions, excellent & noble natures, by falſe & coloured informations, to ſerue their owne turnes, and to beguile their great freindes: they bring them in hatred of all thoſe, which builde vpon the good zeale of vertuous founders. Which thing teacheth ſo farre, and to ſo many, as either the poſſibilitie to enioye their benefit doth, or the praiſe of their doing, to procure the like: or the protection of poſteritie, which cannot but lament the great miſuſe, and foull ouerthrow of their anceſtours good & moſt godly meaning. They caſt all mē in feare of them to be likewiſe forced in their beſt intereſt, as a principle to tyrannie, and make them be odious to all, whom they would ſeeme to honour aboue all. The worſt kinde of *caterpillours*, in *countenaunce* fine and neate, in *ſpeeche* delicate and diuine, in *pretence* holy and heauenly, in *meaning* verie furies, and diuells: to themſelues ſcraping howſoeuer they couer: to nobilitie and countenaunce, whatſoeuer ſhew they make, the verie ſeminarie of moſt daungerous diſhonour, and therfore worthy to be thruſt out, bycauſe they thirſt ſo much. For if loue & honour be the treaſures of nobility, the contrarie meane howſoeuer it be coloured deſerues coudgelling out, whē it croutcheth moſt. It is no diſhonour to nobilitie, not to haue their will, but it is their greateſt diſgrace to yeilde to that, by vnreaſonable

ble desire, which they ought not to will, and so make a diuorse betwene honestie and honour, which is vnseemely, seeing honestie, how basely soeuer some ruffians regard it, is the verie mother to honour of greatest moment, and in the best kinde. That such honorable natures yeelde to such importunate promoters, halfe against their will, bycause otherwise they cannot be rid of them: their owne and honorable contentment doth oftimes proue, when they haue bene aunswered truely & duetifully, by such either companies, or particulars, as haue preferred plaine trueth, before painted colours, whereby noble dispositions do well declare to the world, how vnwilling they be to force order by fauour, if they be enfourmed of the truth: which will alway proue the enfourmers warrant, and foile such fetchers, when it comes to the hearing. And as the learned *Quintilian* sayth, that in a grammariã it is a vertue not to seeme to know all: so sayth pollicy that in the verie highest, it is not good to do all, that authoritie and interest in the extremitie of right maie do, with some warrant to it selfe, though with small liking, where it goeth. Mine antecedent is of mine owne profession, which beareth blame of to much boldnesse, and hath bene thought to presumptuous for knowledg, as *Rhemnius Palemon* one of our coate, was wount to brag, that learning began to liue, and should die with him: My consequent concerneth my countrey, and good will to nobilitie, which as in degree it can do most, so were it great pitie that it should be vsed, but to worke the best. My chalenge is to those infamous meanes, which dishonour their honorable patrones, defeat honest men of best education, disturbe the state euen while they liue, poison the posteritie by their president, euen when they are dead. Quintilian. Palæmon.

Now if *choice* had taken place in the beginning, such impudent wittes had wonne no place, and noble patrones had shaked of such sutes. For as deepe waters do seeme not to runne bycause of their stillnesse: so true vertue and honest learning will tary their calling, and not stirre to soone, to set forth their stuffe, though they be the deepest and most worthy the place. I must craue pardon: a well affected maister speaketh for all poore and toward scholers, well nusled in learning, well giuen in liuing, and ill thwarted in liuinges, by such visardes of coun-

terfect countenaunces, which one may more then halfe geſſe, what they will receiue, when none ſeeth but the offerer: which dare themſelues offer ſuch diſhonorable requeſtes to thoſe perſonages, at whoſe countenaunces, they ought in conſcience to tremble, if that impudencie, which firſt hath reiected God ſecretly, and all goodneſſe openly, had not tyranniſed them to much, ſo vilely to abuſe, where they ought to honour. The conſideration of the good, the canuaſing for the ill, hath caryed me from colledges, though not from colleginers, where for neceſſarie roomes there muſt be bourſares, and why not of the learned ſorte? Which the more towarde they be, the more truſty they will proue, and cheifly to the colledge, which auaunced them for value. Neuer wonder if he do ſacrifice to the purſe, which was admitted either for it, or by it. And yet there is ſome wrong, to fill priuate purſes for entring, and to puniſh the common, when they be entred. If they could vſe it ſo, as to ſtill it from thoſe, which ſtrayned it from them, when they were to enter, the cunning were great, and the deceit not amiſſe, where craft is allowed to deceiue the deceiuer. But the common wrings, for the priuate wrong, and there the iniury is.

Prefermēt to degrees

2. Preferment to degrees in ſchole may, nay in deede ought to be a mightie ſtripper of inſufficiencie, bycauſe that way, the whole countrie is made either a lamentable ſpoile to bould ignorance, or a laudable ſoyle to ſober knowledge. When a ſcholer is allowed by authoritie of the vniuerſite, to profeſſe that qualitie, whereof he beares the title, and is ſent abroad with the warrant of his commencement, and want of his cunning, who made either fauour and friendſhip, either countenaunce or canuaſe, or ſome other ſleight the meane to enſtawle him, what muſt our common countrie then ſay, when ſhe heareth the bragge of the vniuerſities title ſound in her eares, & findes not the benefit of the vniuerſitie learning to ſerue her in neede? Shee muſt needes thinke that the vnlearned and ignorant creature is free from blame, bycauſe he ſought to countenaunce himſelfe, as the cuſtomarie led him: but ſhe muſt needes thinke her ſelfe not onely not bound to the vniuerſitie, but ſhamefully abuſed, nay moſt vnnaturally offered to the ſpoile of ignorance and inſufficiencie by the vniuerſitie, to whom committing her

ſight

ſight ſhee is dealt with ſo blindly, in whom repoſing her truſt, ſhe is betrayed ſo vntruely. For what is it to ſay in common collection, when the vniuerſitie preferreth any, to degree: but as if ſhe ſhould proteſt thus much. Before God and my countrie, to whom I owe my ſelfe & my ſeruice, whereof the one I cannot deceiue, the other ought not, I do knowe this man, whom I now prefer to this degree, in this facultie, in the ſufficiencie of abilitie, which his title pretendeth, not perfunctorilie taken knowledge of, but thoroughly examined by me, to be well able to execute in the common weale of my countrie, that qualitie in art and profeſſion, which his degree endoweth him with: and that my countrie may reſt vpon my credit in ſecuritie for his ſufficiencie: and betruſt her ſelfe vnto him vpon my warrant, which I do ſeale with the publike acknowledging of him to be ſuch a one, as his title emporteth, being conſideratly & aduiſedly beſtowed vpon him by me, as I will anſwere almightie God in iudgemẽt, & my countrie in my cõſcience & vpõ my credit. Now what if he be not ſuch a one? where thẽ is your aduiſedneſſe? where thẽ is your credit? where thẽ is then your conſcience? nay where thẽ is your God whom ye called to witneſſe? What if the vniuerſitie knew before, that he neither was ſuch a one, neither like euer to proue any ſuch? let him that weyeth this, if it be to light, reiect it as counterfect. Let the earneſt profeſſours of the trueſt religion in the vniuerſities at this day call their conſciences to counſell, and redreſſe the defect, for their owne credit, and the good of their countrie. If it ſhall pleaſe the vniuerſities, to preferre theſe conſiderations of countrie and conſcience, before any priuate perſuaſion (which if it were roundly repelled a while, would neuer be ſo impudent, as ſo to intrude it ſelfe) the matter were ended, and deſpaire that way would leaue rowme to learning: and ſend ſuch fellowes to thoſe faculties, which were fitter for them: and not ſuffer them vnder the titles of learning, to ſupplant the learned, and forſtaull away their liuinges: to the diſcouraging of the right ſtudent in deede, and the defeating of the ſtate. For if ye rip the cauſe why they ſeeke to ſet foorth thẽ ſelues, with ſuch forraine feathers, being vnlikely to looke on, in their owne colours, if the eye might behold that which the

minde conceiueth, ye ſhall finde that their deſire to gaine vnder honorable titles, is the verie grounde whereupon they goe: which they ſeeke by indirect wayes, bycauſe they feele themſelues to be of no direct worth. But what fooles be good ſcholers in deede, to lende ſuch dawes their dignities, vnder that borowed habit, to rob them of preheminence, and to ſeeme to be *eagles*, where they be but *buſſardes*? Nay do they not diſcredit the vniuerſitie more? as if they there were either ſo ſimple, as they could not deſcrie a *calfe*, or ſo eaſie to be entreated, as when they had diſcried it, they would ſweare by perſwaſion, that the *calfe* were a *camell*? good my maiſters make not all prieſtes that ſtand vpon the bridge as the *Poope* paſſeth. For then the cobler as one conſecrated, bycauſe his perſon was in compaſſe, and his ſhowes with in hearing, will ſure be a prieſt, and ſet nothing by his naule, and as good as you and as fit for a benefice, as thoſe that came to take orders in deede, and deſerued them in doing. Looke to it betimes and lende not your garmentes to ſet forth *baſtardz* and bold ſuters, for feare your ſelues be excluded, when ye entend to ſue, both your labour and your loue being loſt, through your owne follie.

To ſeeme is not ſo much in weight as to be, but in paines it is much more. To counterfeat vertue, and to auoide ſpying, requireth a long labour, and dayly new deuiſes: to be vertuouſe in deede, and learned in deede, craues labour at the firſt, and lendes leyſure in the end, borne out by it ſelfe, neuer needing any vele. And therefore great warines muſt be vſed to diſcerne and ſhake of the counterfeat ſmaller conſideration will ſoone finde, and ſooner content ſufficient ſtuffe. Let deepe diſſembling and dubling *hypocriſie* leape the ladder, & honeſt *learning* be beholder the while. In theſe pointes to haue worthineſſe preferred, and to haue choice to ſeeke, and ſaue it, if a teacher deale thus earneſtly, as me thinke I do now, he may deſerue pardon as I hope I ſhall haue, conſidering his end, to him ſelfe ward is delite, to his charge is their profit: to his countrie is ſoũd ſtuffe ſent from him. And can he be but grieued to ſee the effect ſo diſorderly defeated, wherunto with infinite toile, with incõparable care, with incredible paines, he did ſo orderly proceed? I take it very tollerable for any, that hath charge of nũber

& multitude to be carefull for their good, not only in priuate gouernmẽt, but alſo in publike protectiõ, ſo farre, as either the honeſtie of the cauſe, or the dutie to magiſtrate, will maintaine his attẽpt. As truely in learning & learned executiõs, me thinke it concerneth all men to be very carefull, bycauſe the thing tucheth themſelues ſo neare in age, and theirs ſo much in youth.

For the third part which conſiſteth in *anauncement* to liuinges, as it is commonly handled by the higheſt in ſtate, and eldeſt in yeares, which haue beſt skill to iudge, & leaſt neede to be miſled: ſo it needes leaſt precept: bycauſe the miſſe there is moſtwhat without amendes, being made by great warrant: and the hitting right is the bleſſed *fortune* of ech kinde of ſtate, when value is in place, whence there is no appeale, but pleaſure in the perfit: pitie in imperfection: the common good either caried to ruine by intruſion of inſufficiencie, or ſtrongly ſupported by ſufficient ſtaie. *Repulſe* here is a miſerable ſtripp, that inſufficiencie ſhould be ſuffered to growe vp ſo high, and not be hewed downe before. And ſome great iniurie is offered to the beſtowers of prefermentes, that they are made obiectes to the dãger of inſufficiẽt boldnes, which ought to be cut of by ſufficiẽt modeſtie, who pretẽdeth the claime to be her owne of dutie, and to whom the patrones, would redilieſt yeild, if they could diſcerne, & were not abuſed by the worthy themſelues, which lend the vnworthy the worth of their countenance to deceiue the diſpoſers, and to beguile their owne ſelues. But blind bayard, if he haue any burdẽ that is worth the taking downe, & beſtowing ſomwhere elſe, wilbe farre bolder thẽ a better horſe, & ſo farre from ſhame, as he will not ſhrinke to offer himſelfe to the richeſt ſadle, being in deede no better then a blinde iade and ſeeking to occupie the ſtawle where *Bucephalus* the braue horſe of duety ought to ſtand. And in this caſe of preferrement, ſtore is lightely the greateſt enemie to the beſt choice, bycauſe in number no condition wilbe offered, which will not be admitted, though ſome do refuſe. The preuenting of all or moſt of theſe inconueniences, I do take to be in the right ſorting of wittes at the firſt, when learning ſhall be left to them alone, whom nature doth allow by euident ſignes, and ſuch ſent awaye to ſome other trades, as are made to that ende. Wherby

3. Auauncement to liuinges.

the ſorters are to haue thankes in the ende of both the parties, which finding themſelues fitted in the beſt kinde of their naturall calling, muſt of neceſſitie honour them, which vſed ſuch foreſight in their firſt beſtowing.

Thus much haue I marked in clipping of, of that multitude which oppreſſeth learning with too too many, as too too many whereſoeuer they be, ouercharge the ſoile in all profeſſions. For the matter wheron to liue iuſtly and truly being within compaſſe, and the men which muſt liue vpon it, being ſtill without ende, muſt not deſire of maintenaunce ſpecially if it be ioyned with a porte, writing a number to the wall, to get wheron to liue? I neede pinch no particular wherethe generall is ſo ſore gauled. Marke but thoſe profeſſions and occupations, which be moſt cloyed vp with number, whether they be bookiſh or not, and waye the poorer ſort, wheron at the laſt the pinching doth light, though it paſſe many handes before, if to great a multitude making to great a ſtate do not proue a ſhrew, then am I deceyued: ſo that it were good there were ſtripping vſed, and that be time in yonger yeares. For youth being let go forward vpon hope, & chekt with diſpaire while it roweth without purueyaunce, makes marueilous a doe before it will die. And if no miſerable ſhift will ſerue at home, verie defection to the foe, and common enemie will ſend them abrode, to ſeeke for that, which in ſuch a caſe they are ſure to finde. Wherefore as countenaunce in the ouerflowing number, which findeth place in a ſtate doth infect extremely, by ſeeking out vnlawfull and corroſiue maintenaunce: ſo roming in the vnbeſtowed offaull, which findes no place in a ſtate, doth feſture fellonly, by ſeeking to ſhake it, with moſt rebellious enterpriſes.

## Chapter 38.

*That young maidens are to be ſet to learning, which is proued, by the cuſtome of our countrey, by our duetie towardes them, by their naturall abilities, and by the worthy effectes of ſuch as haue bene well trained. The ende whervnto their educatiō ſerueth, which is the cauſe why & how much they learne. Which of them are to learne, when they are to begin to learne. What and how much they may learne. Of whom and where they ought to be taught.*

WHEN

WHen I did appoint the perſons, which were to receiue the benefit of education: I did not exclude young *maidens*, and therefore ſeing I made them one braunche of my diuiſion, I muſt of force ſay ſomwhat more of them. A thing perhaps which ſome will thinke might wel enough haue bene paſt ouer with ſilence, as not belonging to my purpoſe, which profeſſe the education of boyes, and the generall traine in that kinde. But ſeeing I begin ſo low as the firſt *Elementarie*, wherin we ſee that young *maidens* be ordinarily trained, how could I ſeeme not to ſee them, being ſo apparently taught? The neceſſitie of this title.

And to proue that they are to be trained, I finde foure ſpeciall reaſons, wherof any one, much more all may perſwade any their moſt aduerſarie, much more me, which am for them with toothe and naile. The firſt is the *manner* and *cuſtome* of my countrey, which allowing them to learne, wil be lothe to be contraried by any of her countreymen. The ſecond is the *duetie*, which we owe vnto them, whereby we are charged in conſcience, not to leaue them lame, in that which is for them. The third is their owne *towardneſſe*, which God by nature would neuer haue giuen them, to remaine idle, or to ſmall purpoſe. The fourth is the excellent *effectes* in that ſex, when they haue had the helpe of good bringing vp: which commendeth the cauſe of ſuch excellencie, and wiſheth vs to cheriſhe that tree, whoſe frute is both ſo pleaſaunt in taſte, and ſo profitable in triall. What can be ſaid more? our *countrey* doth allow it, our *duetie* doth enforce it, their *aptneſſe* calls for it, their *excellencie* commandes it: and dare priuate *conceit*, once ſeeme to withſtaud where ſo great, and ſo rare circunſtances do ſo earneſtly commende. 1. The proofes why they are to learne. 2. 3. 4.

But for the better vnderſtanding of theſe foure reaſons, I will examine euerie of them, ſomwhat nearer, as inducers to the truth, ear I deale with the traine. For the firſt: If I ſhould ſeeme to enforce any noueltie, I might ſeeme ridiculous, and neuer ſe that thing take place, which I tender ſo much: but conſidering, the *cuſtome* of my countrie hath deliuered me of that care, which hath made the *maidens* traine her owne approued trauell, what abſurditie am I in, to ſay that is true, which my countrie dare auow, and daily doth trie? I ſet not yong *maidens* The cuſtome of our ountrey.

to publike grammer ſcholes, a thing not vſed in my countrie, I ſend them not to the vniuerſities, hauing no preſident thereof in my countrie, I allow them learning with diſtinction in degrees, with difference of their calling, with reſpect to their endes, wherefore they learne, wherein my countrie confirmeth my opinion. We ſee yong *maidens* be taught to read and write, and can do both with praiſe: we heare them ſing and playe: and both paſſing well, we know that they learne the beſt, and fineſt of our learned languages, to the admiration of all men. For the daiely ſpoken toungues and of beſt reputation in our time, who ſo ſhall denie that they may not compare euen with our kinde in the beſt degree, they will claime no other combate, then to talke with him in that verie tongue, who ſhall ſeeke to taint them for it. Theſe things our country doth ſtand to, theſe qualities their parentes procure them, as either oportunitie of circunſtance will ſerue, or their owne power wil extend vnto, or their daughters towardneſſe doth offer hope, to be preferred by, for ſingularitie of endowment, either in mariage, or ſome other meane. Nay do we not ſee in our country, ſome of that ſex ſo excellently well trained, and ſo rarely qualified, either for the toungues themſelues, or for the matter in the toungues: as they may be oppoſed by way of compariſon, if not preferred as beyond compariſon, euen to the beſt *Romaine* or *Greekiſh paragõnes* be they neuer ſo much praiſed: to the *Germaine* or *French* gentlewymen, by late writers ſo wel liked: to the *Italian* ladies, who dare write themſelues, and deſerue fame for ſo doing? whoſe excellencie is ſo geaſon, as they be rather wonders to gaze at, then preſidentes to follow. And is that to be called in queſtion, which we both dayly ſee in many, and wonder at in ſome? I dare be bould therefore to admit yong *maidens* to learne, ſeeing my countrie giues me leaue, and her *cuſtome* ſtandes for me.

Duetie. For the ſecond point. The duetie which we owe them doth ſtraitly commaund vs to ſee them well brought vp. For what be young *maidens* in reſpect of our ſex? Are they not the ſeminary of our ſucceſſion? the naturall frye, from whence we are to chuſe our naturall, next, and moſt neceſſarie freindes? The very ſelfe ſame creatures, which were made for our comfort,

the

the onely good to garniſh our aloneneſſe, the neareſt companions in our weale or wo? the peculiar and priuieſt partakers in all our fortunes? borne for vs to life, bound to vs till death? And can we in conſcience but carefully thinke of them, which are ſo many wayes linked vnto vs? Is it either nothing, or but ſome ſmall thing, to haue our childrens mothers well furniſhed in minde, well ſtrengthened in bodie? which deſire by them to maintaine our ſucceſſion? or is it not their good to be ſo well garniſhed, which good being defeated in them by our indiligence, of whom they are to haue it, doth it not charge vs with breache of duetie, bycauſe they haue it not? They are committed & commended vnto vs, as pupilles vnto tutours, as bodies vnto heades, nay as bodies vnto ſoules: ſo that if we tender not their education duetifully, they maye vrge that againſt vs, if at any time either by their owne right, or by our default, they winne the vpper roome and make vs ſtand bare head, or be bolder with vs to.

They that write of the vſe of our bodies, do greatly blame ſuch parentes, as ſuffer not their children to vſe the left hand, as well as the right, bycauſe therby they weaken their ſtrength and the vſe of their limmes: and can we be without blame, who ſeeke not to ſtrengthen that, which was once taken from vs, and yet taryeth with vs, as a part of vs ſtill: knowing it to be the weaker? Or is there any better meane to ſtrengthen their minde, then that knowledge of God, of religion, of ciuil, of domeſticall dueties, which we haue by our traine, and ought not to denie them, being compriſed in bookes, and is to be compaſſed in youth?

That ſome exerciſe of bodie ought to be vſed, ſome ordinarie ſtirring ought to be enioyned, ſome prouiſion for priuate and peculiar trainers ought to be made: not onely the ladies of *Lacedemon* will ſweare, but all the world will ſooth, if they do but wey, that it is to much to weaken our owne ſelues by not ſtrengthning their ſide. That cunning poet for iudgement in matter, and great philoſopher for ſecrecie in nature, our well knowen *Virgill*, ſaw in a goodly horſe that was offered vnto *Auguſtus Ceſar* an infirmitie vnperceaued by either looker on or any of his ſtable, which came as he ſaid by ſome weakues in

the damme, and was confeſſed to be true. *Galene* & the whole familie of Phyſicians ripping vp our infirmities, which be not to be auoided, placeth the ſeminarie and originall, engraffed in nature, as our greateſt and neareſt foes. And therfore to be preuented by the parentes, thorough conſiderate traine, the beſt and faireſt meane, to better weake nature: ſo that of *duety* they are to be cared for. And what care in *duetie* is greater, then this in traine?

3. Naturall Towardneſſe.

Their *naturall towardneſſe* which was my third reaſon doth moſt manifeſtly call vpon vs, to ſee them well brought vp. If nature haue giuen them abilities to proue excellent in their kinde, and yet thereby in no point to let their moſt laudable dueties in mariage and matche, but rather to bewtifie them, with moſt ſingular ornamentes, are not we to be cõdemned of extreme vnnaturallnes, if we gay not that by diſcipline, which is giuen them by *nature*? That naturally they are ſo richely endowed, all *Philoſophie* is full, no *Diuinitie* denyes. *Plato* and his *Academikes* ſay, that all vertues be indifferent, nay all one in man and woman: ſauing that they be more ſtrong and more durable in men, weaker and more variable in wymen. *Xeno* & his *Stoikes* though they eſteeme the ods betwene man and woman naturally to be as great as the difference, betwene an heauenly and an earthly creature, which *Plato* did not, making them both of one mould, yet they graunt them equalitie and ſameneſſe in vertue, though they deliuer the ſtrength and conſtancie ouer vnto men, as properly belonging vnto that ſide. *Ariſtotle* and his *Peripatetikes* confeſſing them both to be of one kinde, though to different vſes in *nature*, according to thoſe differences in *condition*, appointeth them differences in *vertue*, and yet wherin they agree: alloateth them the ſame. When they haue concluded thus of their naturall abilities, and ſo abſolutely entitled them vnto all vertues, they reſt not there, but proceede on further to their education in this ſorte. That as naturally euery one hath ſome good aſſigned him, whervnto he is to aſpire, and not to ceaſe vntill he haue obtained it, onleſſe he will by his owne negligence reiect that benefit, which the munificence of *nature* hath liberally beſtowed on him: ſo there is a certaine meane, wherby to winne that perfitly, which

Proclus vpõ Platoes common weale, and Theodor. Aſinæus vpon the queſtion, whether men and wymen haue all vertues common.

*nature*

*nature* of her ſelfe doth wiſh vs franckly. This meane they call *education*, whereby the naturall inclinations be gently caryed on, if they will curteouſly follow, or otherwiſe be haſtened, if they muſt needes be forced, vntill they ariue at that ſame beſt, which *nature* bendeth vnto with full ſaile, in thoſe fairer, which follow the traine willingly, in thoſe meaner, which muſt be bet vnto it. And yet euen there where it is ſoreſt laboured, it worketh ſome effecte vnworthy of repentaunce, and is better forced on in youth, then forgon in age: rather in children with feare, then not in men with greife. Now as the inclinations be common to both the kindes, ſo they deuide the meane of education indifferently betwene both. Which being thus, as both the truth tells the ignorant, and reading ſhewes the learned, we do wel then perceaue by *naturall men*, and *Philoſophicall reaſons*, that young *maidens* deſerue the traine: bycauſe they haue that treaſure, which belongeth vnto it, beſtowed on them by *nature*, to be bettered in them by *nurture*. Neither doth *religion* contrarie religious *nature*. For the *Lorde* of *nature*, which created that motion to continue the conſequence of all liuing creatures, by ſucceſſion to the like, by education to the beſt, appointing either kinde the limittes of their duetie, and requiring of either the perfourmaunce therof, alloweth all ſuch ordinarie and orderly meanes, as by his direction in his word may bring them both from his appointment to their perfourmance, from the firſt ſtarting place, to the outmoſt gole: that is vnto that good, which he hath aſſigned them, by ſuch wayes as he hath willed them: ſo that both by *nature* the moſt obedient ſeruant, and by the *Lorde* of *nature* our moſt bountifull *God*, we haue it in commandement not onely to traine vp our owne ſex, but alſo our female, ſeeing he hath to require an account for naturall talentes of both the parties, vs for directing them: them for perfourmance of our direction.

The excellent effectes of thoſe women, which haue bene verie well trained, do well declare, that they deſerue the beſt training: which reaſon was my laſt in order, but not my leaſt in force, to proue their more then common excellencie. This is a point of ſuch galancie, if my purpoſe were to praiſe the, as it is but to giue precept, how to make them praiſeworthie, as I 4. Excellent effectes.

might ſoner weary my ſelfe with reckening vp of writers, and calling worthy wymen to be witneſſes in their owne cauſe then worthely to expreſſe their weight and worth, bycauſe I beleeue that to be moſt true, which is cronicled of them. I will not medle with any moe writers to whom wymen are moſt bound, for beſt ſpeaking of them, and moſt ſpreading of their vertues, then with one onely man a ſingle witnes in perſon, but aboue all ſingularitie in profe: the learned and honeſt *Plutarch*, whoſe name emporteth a princis treaſure, whoſe writings witnes an vnwearied trauel, whoſe plaine truth was neuer tainted. Would he ſo learned, ſo honeſt, ſo true, ſo ſterne, haue become ſuch a trumpet for their fame, to triumph by, ſo haue gratified that ſex, whom he ſtood not in awe of: ſo haue beutified their doings, whom he might not haue medled with, ſo haue auaunced their honour, to haſard his owne ſex, by ſetting them ſo hie, if he had not reſolutely knowne the truth of his ſubiect? he durſt be ſo bould with his owne Emperour the good *Traian*, to ſore his ſcholer, in his epiſtle to him before his booke of gouerning the comon weale, as to ſay & call his booke to witnes thereof, that if he went to gouerne, and ouerthrew the ſtate, he did it not by the authoritie of *Plutarch*, as diſauowing his ſcholer, if he departed from his leſſons. And would that courage haue bene forced to frame a falſe argument? or is ſo great a truth not to haue ſo great a credit? howſouer ſome of the lighter heades haue lewdly belyed them, or vainly accuſed them: yet the verie beſt and graueſt writers thinke worthely of them, and make report of them with honour. *Arioſto* and *Boccacio* will beloth to be tearmed light being ſo great doctours in their diuinitie, yet they be ſomwhat ouer heauie to wymen, without any great weight as in generall the *Italian* writers be, which in the middeſt of their louing leuities ſtill glaunce at their lightnes, and that ſo beyound all manhoode, as they feele their owne fault, and diſpaire of reconcilement, though they crie ſtill for pardon. As thoſe men know well, which will rather meruell, that I haue red thoſe bookes, then miſtruſt my report, which they know to be true. In all good and generally authoriſed hiſtories, and in many particuler diſcourſes, it is moſt euident, that not onely priuate

and

particular wymen, being very well trained, but alſo great princeſſes & gallant troupes of the ſame ſex haue ſhewed fourth in them ſelues meruelous effectes of vertue & valure. And good reaſon why. For where naturally they haue to ſhew, if educatiõ procure ſhew, is it a thing to be wondered at? Or is their ſingularitie leſſe in nature, bycauſe wymen be leſſe accuſtomed to ſhew it, and not ſo commonly employed, as we men be? Yet whenſoeuer they be, by their dealinges they ſhew vs that they haue no dead fleſh nor any baſe mettle. Well, I will knit vp this concluſion and burne day light no longer, to proue that carefully, which all men may ſee clearely, and ther aduerſaries grieue at, bycauſe it confutes their follie, which vpon ſome priuate errour of their owne, to ſeeme fautles in wordes, where they be faithles in deedes, blame ſilly wymen as being the onely cauſe why they went awrie.

That yong *maidens* can learne, nature doth giue them, and that they haue learned, our experience doth teach-vs, with what care to themſelues, them ſelues can beſt witnes, with what comfort to vs, what forraine example can more aſſure the world, then our diamond at home? our moſt deare ſoueraine lady & princeſſe, by nature a womã, by vertue a worthy, not one of the nyne, but the tenth aboue the nyne, to perfit in her perſon that abſolute number, which is no fitter to comprehend all abſolutnes in Arithmetike, then ſhe is knowne to containe al perfectiõs in nature, all degrees in valure, & to become a preſident to thoſe nyne worthy men, as *Apollo* is accounted to the nyne famouſe wymen, ſhe to vertues and vertuous men, he to muſes, and learned wymen: thereby to proue *Plutarches* concluſion true, that oppoſitions of vertues by way of compariſon is their chiefe commendation. Is *Anacreon* a good poet, what ſay you to *Sappho*? Is *Bacis* a good prophet, what ſay you to *Sibill*? was *Seſoſtris* a famouſe prince, what ſay you to *Semiramis*? was *Sernius* a noble king, what ſay you to *Tanaquill*? was *Brutus* a ſtowt man, what ſay you to to *Porcia*? Thus reaſoneth *Plutarch*, and ſo do I, is it honorable for *Apollo* a man to haue the preſidencie ouer nyne wymen, the reſemblers of learning? then more honorable it is for our moſt worthy *Princeſſe*, to haue the preſidencie ouer nyne men, the paragons of ver-

Philo Iudæus in his diſcours of the ten commaũdementes rips out the perfitnes of that number. Plutarch in his booke of wymens vertues.

tue: and yet to be ſo familiarly acquainted with the nyne *muſes*, as they are in ſtrife who may loue her beſt, for being beſt learned? for whoſe excellent knowledge and learning, we haue moſt cauſe to reioyce, who taſt of the frute: and poſteritie to praiſe, which ſhall maintaine her memorie: though I wiſh their memorie abridged, to haue our taſt enlarged: our prouing lẽgthened, to haue their praiſing ſhortened: to be glad that we haue her, not to greue, that we had her: as that omnipotẽt god, which gaue her vnto vs, when we had more neede of ſuch a prince, then ſhee of ſuch a people, will preſerue her for vs, I do nothing dout, that we both may ſerue him, ſhe as our carefull ſoueraine, to ſet forth his glory, we as her faithfull ſubiectes to ſubmit our ſelues to it.

If no ſtorie did tell it, if no ſtate did allow it, if no example did confirme it, that yong *maidens* deſerue the trayning, this our owne myrour, the maieſtie of her ſex, doth proue it in her owne perſon, and commendes it to our reaſon. We haue beſides her highnes as vnderſhining ſtarres, many ſinguler ladies and gentlewymen ſo skilfull in all cunning, of the moſt laudable, and loueworthy qualities of learning, as they may well be alleaged for a preſident to prayſe, not for a patern to proue like by: though hope haue a head, and nature be no nigard, if educa tion do her dutie, and will ſeeke to reſemble euen where preſidentes be paſſing, both hope to attaine to, and poſſibilitie to ſeeme to. Wherefore by theſe profes, I take it to be very cleare, that I am not farre ouerſhot, in admitting them to traine, being ſo traineable by nature, and ſo notable by effectes.

But now hauing graunted them the benefit & ſociety of our education, we muſt aſſigne the end, wherfore their traine ſhall ſerue, whereby we may apply it the better. Our owne traine is without reſtraint for either matter or maner, bycauſe our employment is ſo generall in all thinges: theirs is within limit, and ſo muſt their traine be. If a yong *maiden* be to be trained in reſpect of mariage, obedience to her head, & the qualities which looke that way, muſt needes be her beſt way: if in regard of neceſſitie to learne how to liue, artificiall traine muſt furniſh out her trade: if in reſpect of ornament to beawtifie her birth, & to honour her place, rareties in that kinde and ſeemely for that kinde

The ende of learning in yong maides.

kinde do beſt beſeeme ſuch: iffor gouernment, not denyed them by God, and deuiſed them by men, the greatnes of their calling doth call for great giftes, and generall excellencies for generall occurrences. Wherefore hauing theſe different endes allwayes in eye, we may point them their traine in different degrees. But ſome *Timon* will ſay, what ſhould wymen do with learning? Such a churliſh carper will neuer picke out the beſt, but be alway ready to blame the worſt. If all men vſed all pointes of learning well, we had ſome reaſon to alleadge againſt wymen, but ſeeing miſuſe is common to both the kinds, why blame we their infirmitie, whence we free not our ſelues? Some wymen abuſe writing to that end, ſome reading to this, ſome all that they learne any waye, to ſome other ill ſome waye. And I praie you what do we? I do not excuſe ill: but barre them from accuſing, which be as bad themſelues: vnleſſe they will firſt condemne themſelues, and ſo proceede in their plea with more diſcretion after a repentant diſcouerie. But they will not deale thus, they will rather retire for ſhame, and proue to be nonſuite, then confeſſe themſelues faulty, & bluſh for their blaming. Wherfore as the communitie of vertues, argueth the communitie of vices naturally in both: ſo let vs in that point enterchaunge forgiueneſſe, and in hope of the vertues direct to the beſt, not for feare of the vices, make an open gap for them. Wherefore in directing of that traine, which I do aſſigne vnto young maidens, I will follow this methode, and ſhew which of them be to learne, and when, what and how much, where and of whom.

As concerning thoſe which are to be trained, and when they are to begin their traine, this is my opinion. The ſame reſtraint in caſes of neceſſitie, where they conueniently cannot, and the ſame freedom in caſes of libertie, when they commodiouſly may, being reſerued to parentes in their daughters, which I allowed them in their ſonnes, and the ſame regarde to the weakneſſe and ſtrength of their witts and bodies, the ſame care for their womanly exerciſes, for helpe of their health, and ſtrength of their limmes, being remitted to their conſiderations, which I aſſigned them in their ſonnes, I do thinke the ſame time fit for both, not determinable by yeares, but by ripe- Which & when.

neſſe of witte, to conceiue without tiring, and ſtrength of bodie to trauell without wearying. For though the girles ſeeme commonly to haue a quicker ripening in witte, then boyes haue, for all that ſeeming, yet it is not ſo. Their naturall weakneſſe which cannot holde long, deliuers very ſoone, and yet there be as prating boyes, as there be pratling wenches. Beſides, their braines be not ſo much charged, neither with weight nor with multitude of matters, as boyes heades be, and therefore like empty caſke they make the greater noiſe. As thoſe men which ſeeme to be very quicke witted by ſome ſudden pretie aunſwere, or ſome ſharp replie, be not alwaye moſt burthened, neither with lettes, nor learning, but out of ſmall ſtore, they offer vs ſtill the floore, and holde moſt of the mother. Which ſharpneſſe of witte though it be within them, as it bewraeth it ſelfe: yet it might dwell within them a great while, without bewraying of it ſelfe, if ſtudie kept them ſtill, or great doinges did dull them: as ſlight dealinges and imperious, do commonly maintaine that kinde of courage. Boyes haue it alwaye, but oftimes hide it, bycauſe their ſtuffe admitteth time: wenches haue it alwaye, and alwaye bewray it, bycauſe their timber abides no tarying. And ſeeing it is in both, it deſerues care in both, neither to timely to ſtirre them, nor let them loyter to long. As for bodies the *maidens* be more weake, moſt commonly euen by nature, as of a mooniſh influence, and all our whole kinde is weake of the mother ſide, which when ſhe was firſt made, euen then weakned the mans ſide. Therefore great regard muſt be had to them, no leſſe, nay rather more then to boyes in that time. For in proces of time, if they be of worth themſelues, they may ſo matche, as the parent may take more pleaſure in his ſonnes by law, thē in his heires by nature. They are to be the principall pillers in the vpholding of houſholdes, and ſo they are likely to proue, if they proue well in training. The deareſt comfort that man can haue, if they encline to good: the neareſt corroſiue if they tread awry. And therfore charilie to be cared for, bearing a iewell of ſuch worth, in a veſſel of ſuch weakneſſe. Thus much for there perſons whom I turne ouer to the parentes abilitie for charge: to their owne capacitie for conceit; in eche degree ſome, from the loweſt

in

in menaltie, to the higheſt in miſtriſhip.

The time hath tied it ſelfe to ſtrength in both partes, for the bodie to trauell, for the ſoule to conceiue. The exerciſes pray in no caſe to be forgot as a preſeruatiue to the body, and a conſerue for the ſoule.

For the matter what they ſhall learne, thus I thinke, follow- What.
ing the cuſtome of my countrie, which in that that is vſuall doth lead me on boldly, and in that alſo which is moſt rare, doth ſhew me my path, to be already troden. So that I ſhall not neede to erre, if I marke but my guide wel. Where rare excellencies in ſome wymen, do but ſhew vs ſome one or two parentes good ſucceſſe, in their daughters learning, there is neither preſident to be fetcht, nor precept to be framed. For preceptes be to conduct the common, but theſe ſingularities be aboue the cõmon, preſidentes be for hope, thoſe pictures paſſe beyond al hope. And yet they ſerue for profe to proceede by in way of argument, that wymen can learne if they will, and may learne what they liſt, when they bend their wittes to it. To learne to read is very common, where conuenientnes doth ſerue, & *writing* is not refuſed, where oportunitie will yeild it.

*Reading* if for nothing elſe it were, as for many thinges elſe Reading.
it is, is verie needefull for religion, to read that which they muſt know, and ought to performe, if they haue not whom to heare, in that matter which they read: or if their memorie be not ſtedfaſt, by reading to reuiue it. If they heare firſt and after read of the ſelfe ſame argument, reading confirmes their memorie. Here I may not omit many and great contentmentes, many and ſound comfortes, many and manifoulde delites, which thoſe wymen that haue skill and time to reade, without hindering their houſwifery, do continually receiue by reading of ſome comfortable and wiſe diſcourſes, penned either in forme of hiſtorie, or for direction to liue by.

As for *writing*, though it be diſcommended for ſome pri- Writing.
uate cariages, wherein we men alſo, no leſſe then wymen, beare oftentimes blame, if that were a ſufficient exception why we ſhould not learne to write, it hath his commoditie where it filleth in match, and helpes to enrich the goodmans mercerie. Many good occaſions are oftentimes offered, where it were

better for them to haue the vſe of their pen, for the good that comes by it, then to wiſh they had it, when the default is felt: and for feare of euill, which cannot be auoided in ſome, to auert that good, which may be commodious to many.

Muſike. *Muſicke* is much vſed, where it is to be had, to the parentes delite, while the daughters be yong, more then to their owne, which commonly proueth true, when the yong wenches become yong wiues. For then lightly forgetting *Muſicke* when they learne to be mothers, they giue it in manifeſt euidence, that in their learning of it, they did more ſeeke to pleaſe their parentes, then to pleaſure them ſelues. But howſoeuer it is, ſeeing the thing is not reiected, if with the learning of it once, it may be retained ſtill (as by order it may) it is ill let go, which is got with great paines, and bought with ſome coſt. The learninge to ſing and plaie by the booke, a matter ſoone had, when *Muſike* is firſt minded, which ſtill preſerue the cunning, though diſcontinuance diſturbe. And ſeeing it is but litle which they learne, and the time as litle wherein they learne, bycauſe they haſte ſtill on toward husbandes, it were expedient, that they learned perfitly, and that with the loſſe of their pennie, they loſt not their pennieworth alſo, beſides the loſſe of their time, which is the greateſt loſſe of all. I medle not with *needles*, nor yet with *houſwiferie*, though I thinke it, and know it, to be a principall commendation in a woman: to be able to gouerne and direct her houſhold, to looke to her houſe and familie, to prouide and keepe neceſſaries, though the goodman pay, to know the force of her kitchin, for ſickues and health, in her ſelfe and her charge: bycauſe I deale onely with ſuch thinges as be incident to their learning. Which ſeeing the cuſtome of my country doth permit, I may not miſlike, nay I may wiſh it with warrant, the thing being good and well beſeeming their ſex. This is the moſt, ſo farre as I remember, which they commonly vſe in youth, and participate with vs in. If any parent do priuately traine vp his children of either ſex in any other priuate fantſie of his owne, I cannot commend it, bycauſe I do not know it, and if it fortune to die within his priuate walles, I cannot giue it life by publike rehearſall. The common and moſt knowne is that, which I haue ſaide.

The

The next pointe *how much*, is a queſtion of more enquirie, and therefore requireth aduiſed handling. To appoint beſides theſe thinges, which are already ſpoken of, how much further any *maide* maye proceede in matter of learning and traine, is a matter of ſome moment, and concerneth no meane ones. And yet ſome petie lowlinges, do ſometimes ſeeke to reſemble, where they haue ſmall reaſon, and will needes ſeeme like, where their petieſhip cannot light, vſing ſhew for a ſhadow, where they haue no fitter ſhift. And therfore in ſo doing, they paſſe beyond the boundes both of their birth, and their beſt beſeeming. Which then diſcouereth a verie meere follie, when a meane parent traineth vp his daughter hie in thoſe properties, which I ſhall ſtreight waye ſpeake of, and ſhe matcheth lowe, but within her owne compaſſe. For in ſuch a caſe thoſe ouerraught qualities for the toyouſneſſe therof being miſplaced in her, do cauſe the young woman rather to be toyed withall, as by them giuing ſigne of ſome idle conceit otherwiſe, then to be thought verie well of, as one wiſely brought vp. There is a comlyneſſe in eche kinde, and a decentneſſe in degree, which is beſt obſerued, when eche one prouides according to his power, without ouerreaching. If ſome odde property do worke preferrement beyond proportion, it commonly ſtayes there, and who ſo ſhootes at the like, in hope to hit, may ſooner miſſe: bycauſe the wayes to miſſe be ſo many, and to hit is but one, and wounders which be but onſe ſeene, be no examples to reſemble. Euery *maide* maye not hope to ſpeede, as ſhe would wiſhe, bycauſe ſome one hath ſped better then ſhe could wiſhe. Howmuch

Where the queſtion is *how much* a woman ought to learne, the aunſwere may be, ſo much as ſhall be needefull. If that alſo come in doubt, the returne may be, either ſo much as her parentes conceiue of her in hope, if her parentage be meane, or prouide for her in ſtate, if her birth beare a ſaile. For if the parentes be of calling, and in great account, and the daughters capable of ſome ſingular qualities, many commendable effects may be wrought therby, and the young maidens being well trained are verie ſoone commended to right honorable matches, whom they may well beſeeme, and aunſwere much bet-

ter, their qualities in ſtate hauing good correſpondence, with their matches of ſtate, and their wiſedoms alſo putting to helping hand, for the procuring of their common good. Not here to note, what frute the common weale may reape, by ſuch witts ſo worthily aduaunced, beſides their owne priuate. If the parentes be meane, and the *maidens* in their training ſhew forth at the verie firſt ſome ſingular rareneſſe like to enſue, if they floriſh but their naturall, there hope maye grow great, that ſome great matche may as well like of a young maiden excellently qualified, as moſt do delite in brute or brutiſh thinges for ſome ſtraunge qualitie, either in nature to embraſe, or in art to maruell. And yet this hope may faile. For neither haue great perſonages alwaye that iudgement, nor young *maidens* alwaye that fortune, though the *maidens* remaine the gainers, for they haue the qualities to comfort their mediocrity, and thoſe great ones want iudgement to ſet forth their nobilitie.

This *how much* conſiſteth either in perfiting of thoſe forenamed foure, *reading* well, *writing* faire, *ſinging* ſweete, *playing* fine, beyond all cry and aboue all compariſon, that pure excellencie in things but ordinarie may cauſe exaraordinarie liking: or elſe in ſkill of languages annexed to theſe foure, that moe
» good giftes may worke more wonder. For meane is a maime
» where excellencie is the maruell. To hope for hie mariages, is good meat, but not for mowers, to haue leaſure to take delite in theſe gentlewomanly qualities, is no worke for who will: Nay to be a paragon among princes, to vſe ſuch ſingularities, for the ſingular good of the general ſtate, and the wonder of her perſon, were a wiſh in diſpaire, were not true proofe the iuſt warrant, that ſuch a thing may be wiſhed, bycauſe in our time we haue found it, euen then, when we did wiſh it moſt, and in the ende more maruellous, then at firſt we durſt haue wiſhed. The euentes in theſe wymen which we ſee in our dayes, to haue bene brought vp in learning, do rule this concluſiō. That ſuch perſonages as be borne to be princes, or matches to great peeres, or to furniſh out ſuch traines, for ſome peculiar ornamentes to their place and calling, are to receiue this kinde of education in the higheſt degree, that is conuenient for their kinde. But princely *maidens* aboue all; bycauſe

occa-

occaſion of their height ſtandes in neede of ſuch giftes, both to honour themſelues, and to diſcharge the duetie, which the countries cõmitted to their hands, do daily call for, and beſides what matche is more honorable, then whẽ deſert for rare qualities, doth ioine it ſelfe, with higheneſſe in degree? I feare no workmanſhip in wymen to giue them *Geometrie* and her ſiſter ſciences: to make them *Mathematicalls*, though I meane them *Muſicke*: nor yet barres to plead at, to leaue them the lawes: nor vrinalls to looke on, to lend them ſome Phyſicke, though the ſkil of herbes haue bene the ſtudie of nobilitie, by the *Perſian* ſtorie, and much commended in wymen: nor pulpittes to preach in, to vtter their *Diuinitie*: though by learning of ſome language, they can talke of the lining: and for direction of their life, they muſt be afforded ſome, though not as preachers and leaders: yet as honeſt perfourmers, and vertuous liuers. *Philoſophie* would furniſh their generall diſcourſes, if their leaſure could entend it: but the knowledge of ſome toungues, either of ſubſtaunce in reſpect of deeper learning, or account for the preſent time may verie well be wiſht them: and thoſe faculties alſo, which do belong to the furniture of ſpeache, may be verie well allowed them, bycauſe toungues be moſt proper, where they do naturally arme. If I ſhould allow them the *pencill* to draw, as the penne to write, and thereby entitle them to all my Elementarie principles, I might haue reaſon for me. For it neither requireth any great labour to fraye young maidens from it, and it would helpe their nedle, to beautifie their workes: and it is maintainable by very good examples euen of their owne kinde. *Timarete* the vertuous, daughter to *Mycon*: *Irene* the curteous, daughter to *Cratinus*: *Ariſtarete* the abſolute, daughter to *Nearchus*: *Lala* the eloquent, and euer maide of *Cyzicus*: *Martia* the couragious, daughter to *Varro* the beſt learned and moſt loued of any *Romain*, and many mo beſides, did ſo vſe the *pencill*, as their fame therefore is ſo much the fairer, bycauſe the fact in that ſex is ſo ſeldome and rare. Plin. lib. 35. cap. 11.

And is not a young gentlewoman, thinke you, thorougly furniſhed, which can reade plainly and diſtinctly, write faire and ſwiftly, ſing cleare & ſweetely, play wel & finely, vnderſtand & ſpeake the learned languages, and thoſe toungues alſo which

the time moſt embraſeth, with ſome *Logicall* helpe to chop, and ſome *Rhetoricke* to braue. Beſides the matter which is gathered, while theſe toungues be either learned, or lookt on, as wordes muſt haue ſeates, no leſſe then rayment bodies. Were it any argument of an vnfurniſhed maiden, beſides theſe qualities to draw cleane in good proportion, and with good ſymmetrie? Now if ſhe be an honeſt woman, and a good houſewiſe to, were ſhe not worth the wiſhing, and worthy the ſhrynning? and yet ſuch there be, and ſuch we know. Or is it likely that her children ſhalbe eare a whit the worſe brought vp, if ſhe be a *Lælia*, an *Hortenſia*, or a *Cornelia*, which were ſo endued and noted for ſo doing? It is writen of *Eurydice* the *Epirote*, that after ſhe began to haue children, ſhe ſought to haue learning, to bring thē vp ſkilfully, whom ſhe brought forth naturally. Which thing ſhe perfourmed in deede, a moſt carefull mother, and a moſt ſkilfull miſtreſſe. For which her well doing, ſhe hath wonne the reward, to be enrowled among the moſt rare matrones.

Plut. περὶ παιδ. ἀγωγ.

Where & when.

Now there is nothing left to ende this treatiſe of young *maidens*, but where and vnder whom, they are to learne, which queſtion will be ſufficiently reſolued, vpon conſideration of the time how long they are to learne, which time is commonly till they be about thirtene or fouretene yeares old, wherein as the matter, which they muſt deale with all, cānot be very much in ſo litle time, ſo the perfitting thereof requireth much trauel, though their time be ſo litle, and there would be ſome ſhew afterward, wherein their trayning did auaile them. They that may continue ſome long time at learning, thorough the ſtate and abilitie of their parentes haue alſo their time and place ſutably appointed, by the foreſight of their parentes. So that the time reſting in priuate forecaſt, I can not reduce it to generall precept, but onely thus farre, that in perfitnes it may ſhew, how well it was employed.

The places.

The places wherein they learne be either *publike*, if they go forth to the *Elementarie* ſchole, or *priuate* if they be taught at home. The teacher either of their owne ſex, or of ours.

For *publike* places, bycauſe in that kinde there is no publike prouiſion, but ſuch as the profeſſours of their training do make

of

of them ſelues, I can ſay little, but leaue them to that and to their parentes circumſpection, which both in their being abroad, during their minority, and in bringing them vp at home after their minoritie, I know will be very diligent to haue all thinges well. For their teachers, their owne ſex were fitteſt in ſome reſpectes, but ours frame them beſt, & with good regard to ſome circumſtances will bring them vp excellently well, ſpecially if their parentes be either of learning to iudge, or of authoritie to commaund, or of both, to do both, as experience hath taught vs in thoſe, which haue proued ſo well. The greater borne Ladyes and gentlewymen, as they are to enioy the benefit of this education moſt, ſo they haue beſt meanes to proſecute it beſt, being neither reſtrained in wealth, but to haue the beſt teachers, & greateſt helpes: neither abbridged in time, but to ply all at full. And thus I take my leaue of yong maidens and gentlewymen, to whom I wiſh as well, as I haue ſaide well of them.

## Chapter 39.

*Of the traning vp of yong gentlemen. Of priuate and publike education, with their generall goods & illes. That there is no better way for gentlemen to be trained by in any reſpect then the common is being well appointed. Of richmens children which be no gentlemen. Of nobilitie in generall. Of gentlemanlie exerciſes. What it is to be a nobleman, or a gentleman. That infirmites in noble houſes be not to be triumphed ouer. The cauſes and groundes of nobilitie. Why ſo many deſire to be gentlemen. That gentlemen ought to profeſſe learning and liberall ſciences for many good & honorable effectes. Of trauelling into forraine countries: with all the braunches allowance and diſſallowance thereof: and that it were to be wiſhed, that gentlemen would profeſſe, to make ſcieces liberall in vſe, which are liberall in name. Of the trayning vp of a yong Prince.*

IN the laſt title I did declare at large, how yong maidēs in ech degree were to be auaunced in learning, which me thought was verie incident to my purpoſe, bycauſe they be counter-

braunches to vs in the kinde of mortall and reasonable creatures, and also for that in ech degree of life, they be still our mates, and sometime our mistresses, through the benefit of law, and honorablenes of birth. Now considering they ioyne allway with vs in number and nearenes, and sometime exceede vs in dignitie and calling: as they communicate with vs in all qualities, and all honours euen vp to the scepter, so why ought they not in any wise but be made communicantes with vs in education and traine, to performe that part well, which they are to play, for either equalitie with vs, or soueraintie aboue vs? Here now ensueth another title of meruelous importaunce, for the kinde of people, whereof I am to entreat: bycause their state is still in the superlatiue, and the greateſt executions be theirs by degree, though sometime they leese them by their owne default, and set them ouer to such, as nature maketh noble by ingenerate vertues. I meane the trayning vp of yong *gentlemen* in euery degree and to what so euer ascent, bycause euen the crowne and kingdome is their height, though it come to the female, when their side faileth. For *gentlemen* will commonly be exempt from the common, as in title, so also in traine, refrayning the publike, though they hold of the male, and preferring the priuate, to be liker to maidens, whose education is most priuate, bycause of their kinde, and therefore not misliked: whereas yong gentlemen should be publike, bycause of their vse. And for not being such, they beare some blame, as therein contrarying both all the best ordered common weales, and all the most excellent and the learnedest writers, which bring vp euen the best princes allway with great company.

But seeing they wilbe priuate, and I take vpon me not to leap ouer any, which light within my compasse, and chiefly yong gentlemen, whose ordinarie greatnes is to gouerne our state, and to be publike pillers for the prince to leane on, and the people to staie by: their priuate choice commaundes me a priuate consideration, which in yong gentlewymen needed not any handling, bycause it beseemeth them to be taught in in priuate: in *gentlemen* it needeth, the case being doutfull, whether priuate trayning be their best or no. And though this

argument

argument ſuccede yong maidens in order of methode, I hope yong gentlemen will not be offended neither with me for the placing, ſeeing the other ſex is in poſſeſſion of prerogatiue, nor with the for being ſo placed, which haue wone the beſt place.

Of priuate education.

This queſtion for the bringing vp of yong gentlemen offereth the deciding of an other ordinarie controuerſie, betwene *publike* education and *priuate*, which verie name in nature is enemy to publike, as incloſure is to common, and ſwelling to much ouerlayeth the common, not onely in *education*, where it both corrupteth by planting a to priuate habit, and is corrupted it ſelfe by a degenerate forme, but alſo in moſt thinges elſe. Yet do I not deny both perſonall properties and priuate realities, which law doth allow in priuate poſſeſſions, euen there, where friendſhip makes thinges to be moſt common by participation. I will therefore ſpeake a litle of this *priuate* traine, before I paſſe to the *education* of *gentlemen*. What doe theſe two wordes import, *priuate education*?

Priuate.

*Priuate* is that, which hath reſpect in all circumſtances to ſome one of choice: as *publike* in all circumſtances regardeth euery one alike. *Education* is the bringing vp of one, not to liue alone, but amongeſt others, (bycauſe companie is our naturall cogniſaunce) whereby he ſhall be beſt able to execute thoſe doings in life, which the ſtate of his calling ſhall employ him vnto, whether *publike* abrode, or *priuate* at home, according vnto the direction of his countrie whereunto he is borne, & oweth his whole ſeruice. All the functions here be publike and regard euery one, euen where the thinges do ſeeme to be moſt priuate, bycauſe the maine direction remaineth in the publike, and the priuate muſt be ſquared, as it will beſt ioyne with that: and yet we reſtraine *education* to *priuate*, all whoſe circumſtaunces be ſingular to one. As if he that were brought vp alone, ſhould alſo euer liue alone, as if one ſhould ſay, I will haue you to deale with all, but neuer to ſee all: your end ſhalbe *publike* your meane ſhalbe *priuate*, that is to ſay, ſuch a meane as hath no minde to bring you to that end, which you ſeeme to pretend: Bycauſe naturally *priuate* is ſworne enemy to *publike* in all euentes, as it doth appeare when *priuate* gaine vndoeth the common, though *publike* ſtill pretend friendſhip to

Educatiō.

all that is *priuate* in distributiue effects, as it is plainely seene when the *publike* care doth helpe each *priuate*, & by cherishing the singuler maintaineth the generall, whereas the priuate letteth the publike drowne, so it selfe may flete aboue. For in deed they march mostwhat from seuerall groundes to seuerall issues by most seuerall & least sutable meanes, the one in nature a rowmy *pallace* full of most varietie to content the minde, the other a close *prison*, tedious to be tied to, where the sense is shakled: the one in her kinde, a *libertie*, a broade *feild*, an open *aire*, the other in the contrarie kinde, a *pinfold*, a *cage*, a *cloister*: Neither do I take these tearmes to make a fit diuision, where the end is still *common* and the abuse *priuate*. For how can *education* be *priuate*? it abuseth the name as it abuseth the thing. If they will say *education* is either good or ill, and vse the naturall name, the methinke the dissembling which is shadowed in the tearme *priuate* would soone appeare: though there can be no worse name then *priuate*, sauing where the publike doth appoint it, which in education it will not, thereby to foster her owne foe: though in possessions it do, to haue subsidies to sustaine, & paimentes to maintaine her great common charge.

And though in communities of kinde which naturally is deuided into spieces, *nature* engraffe *priuate* differences for distinction sake, as *reason* in man to part him from a beast, yet that difference remaineth one still, bycause there is none better: which countenaunce of best cannot here be pretended, bycause in *education priuate* is the worst. This *priuate* renting in sunder of persons, for a pretended best *education*, which must passe on togither after *education* is verie daungerous in all daies, for for many *priuate* pusshes, while euery parent can serue his owne humour, be it neuer so distempered: by the secrecie of his owne house, not to be discouered: by the choyce of his teacher, which will be ready to follow, if he forgoe not in folley: by the obedience of his child, which must learne as he is led, or else be beate for not learning: which must obey as he is bid, or els lease his parets blessing. In *publicke* schooles this swaruing in affection from the *publicke* choice in no case can be. The master is in eye, what he saith is in eare: the doctrine is examined: the childe is not alone, and there must he learne that which is laid vnto him

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in the hearing of all and cenſure of all. Whatſoeuer inconueniences do grow in *common* ſchooles, (as where the dealers be men, how can there be but maimes?) yet the *priuate* is much worſe, and hatcheth moe odde ills. Naturally it is not built vpon vnitie, brad by diſunion, to ſeeme to ſee more then the common man doth, to ſeeme to preuent that by *priuate* wit, which the common doth incurre by vnaduiſed follie: to ſeeme to gaine more in ſecrecie, then the common giues in ciuilitie. By cloiſtering from the common it will ſeeme to keepe a countenaunce farre aboue the common, euen from the firſt cradle. Wherby it becomes the *puffer* vp to *pride* in the recluſe, and the *direction* to *diſdaine*, by dreaming ſtill of bettership: the enemie to vnitie, betweene the vnequall: the ouerwayning of ones ſelfe, not compared with others, the diſiointing of agreement, where the higher contemneth his inferiour with ſkorne, and the lower doth ſtomacke his ſuperiour with ſpite: the one gathering ſnuffe, the other grudge.

This kinde of traine which ſoweth the corne of diſſenſion by difference, where the harueſt of conſent is the harbour of common loue, the indiſſoluble chaine of countriemens comfort, may very well be bettered, and much better be forborne, bycauſe by the waye it tempereth ſtill the poyſon of a creeping ſpite. And certainly the nature of the thing doth tend this way, though chaunging bytimes to better choice, or the common check, which will not be controwled, do many and often times interrupt the courſe. And though the child in proces proue better, and ſhew himſelfe curteous, contrarie to my note, and the verie nature of priuate education, thanke naturall goodneſſe or experience ſeene abroad, not the kinde of education, which in her owne ſternneſſe alloweth no ſuch curteſie, though the childe ſee it in his parentes, and finde it in his bookes. And ſomtimes alſo it maketh him to ſhepiſh baſhfull, whē he comes to the light: as being vnacquainted with reſort: though generally he be ſomwhat to childiſh bold, by noting nothing, but that which he breedes of himſelfe in his ſolitarie traine, where he is beſt himſelfe, and hath none to controwle him, no not his maiſter himſelfe, but vnder confeſſion, how ſo euer the title of maiſter do pretend authoritie and the name of ſcholer,

make shew of obedience in priuate cloistring. I neede not saie all, but in this short manner, I seeke to giue occasion for them to see all, which desire to sift more, both for the matter of their learning, and the manner of their liuing.

Do ye know what it is for one to be acquainted with all children in his childhood, which must liue with them being men in his manhood? Is the common bringing vp being well appointed good for the common man, & not for him of more height? and doth not that deserue to be liked on in priuate, which is thoroughly tryed being showed forth in common, and sifted by the seeing? which without any great alteration, for the matter of traine will be very well content to be pent vp within priuate dores, though it mislike the cloistring, in priuating the person. Sure that common which is well cast, must needes helpe the priuate, as one of her partes and feede one child very well being a generall mother to all: but priuate be it neuer so well cast in the sternesse of his kinde, still drawes from the publike. I count not that priuate which is executed at home for a publike vse, in respect of the place, for so all doinges be priuate, but that which will be at home, as better so. And why? for the priuate parties good. But it should seeme generally that the question is not so much for the manner of education, nor for the matter, wherin, but for the place, where, as if that, which is good for all in common, should not be good for some but in priuate. I must speake it vnder pardon. The effect commendes the common: for that the common education in the middest of common mediocritie bringeth vp such wittes to such excellencie, as serue in all degrees, yea euen next to the hyest, wheras priuate education in the middest of most wealth, if it maintaine it selfe with any more then bare mediocritie both of learning and iudgement, when it is at the hyest, let him that hath shewed more, giue charge to the chalenge. And yet some one young mans odnesse, though it be odde in deed, ouerthroweth not the question. And oftimes the report of that odnesse which we see not in effect, but heare of in speeche, falles out very lame, if the reporters iudgement be aduisedly considered, though for the authoritie and countenaunce of the man, skill giue place to boldnesse, and silence to

ciuilitie:

ciuilitie: which otherwiſe would replie againſt it. There is no compariſon betwene the two kindes, ſet affection apart. If the priuate pupill chaunce to come to ſpeake, it falleth out moſtwhat dreamingly, bycauſe priuitie in traine is a puniſhment to the toungue: and in teaching of a language to exclude companions of ſpeeche, is to ſeeke to quenche thriſt, and yet to cloſe the mouth ſo, as no moyſture can get in. If he come to write, it is leane, and nothing but ſkinne, and commonly bewrayes grea: paines in the maiſter, which brought forth euen ſo much, being quite reft of all helping circunſtance, to eaſe his great labour, by his pupilles conferēce, with more companie. Which is but a ſmall benefit to the child, that might haue had much more if his courſe had bene chaunged. He can but vtter that, which he heares, & he heares none but one, which one though he know all, yet can vtter but litle, bycauſe what one auditorie is two or three boyes for a learned man to prouoke him to vtteraunce? If he trauelled to vtter, and one of iudgement ſhould ſtand behinde a couert to heare him, methinke he ſhould heare a ſtraunge orator ſtraining his pipes, to perſwade ſtraung people, and the boye if he were alone, faſt a ſleepe, or if he had a fellow, playing vnder the bourd, with his hand or feete, hauing one eye vpon his talking maiſter, and the other eye on his playing mate. If the nyne *Muſes* and *Apollo* their preſident were painted vpon the wall, he might talke to them, without either laughing or lowring, they would ſerue him for places of memorie, or for hieroglyphicall partitions. If he that is taught alone miſſe, as he muſt often, hauing either none, or verie ſmall companie to helpe his memorie, which multitude ſerues for in common ſcholes, where the hearing of many confirmes the ſitter by, ſhall he runne to his maiſter? if he do that boldly, it will breede contempt in the ende: if he do it with feare, it will dull him for not daring. And though it be verie good for the child, not to be afrayd to aſke counſell of his maiſter in that, where he doubteth, yet if he finde eaſie entertainment he will doubt ſtill, rather then do his diligence, not to haue cauſe to doubt. If the priuate ſcholer proue cunninger afterward, then I conceiue he can be by priuate education, there was ſome forreine helpe which auaunced him abroad,

it was not his traine within being tyed to the ſtake, which offereth that violence to my aſſertion.

Why is priuate teaching ſo much vſed?

But what leades the priuate, and why is it ſo much vſed? there muſt needes be ſome reaſon, which alieneth the particular parente from the publike diſcipline, which I do graunt to very great ones, bycauſe the further they riſe from the multitude in number, and aboue them in degree, the more priuate they grow as in perſon, ſo in traine: and the prince himſelfe being one and ſingular muſt needes embrace the priuate diſcipline, wherin he ſheweth great valure in his perſon, if by priuate meanes, he mount aboue the publike. And yet if euen the greateſt, could haue his traine ſo caſt, as he might haue the companie of a good choice number, wherein to ſee all differences of wittes, how to diſcerne of all, which muſt deale with all, were it any ſacrilege?

But for the gentleman generally, which flyeth not ſo high, but fluttereth ſome litle aboue the ordinarie common, why doth he make his choice rather to be like them aboue, which ſtill grow priuater, then to like of them below, which can grow no lower, and yet be ſupporters, to ſtay vp the whole, and liker to himſelfe, then he is to the higheſt? To haue his child learne better maners, and more vertuous conditions? As bad at home as abroad, and brought into ſchooles, not bred there. To auoide confuſion and multitude? His child ſhall marke more, and ſo proue the wiſer: the multitude of examples being the meanes to diſcretion. Nay in a number, though he finde ſome lewd, whom to flie, he ſhall ſpie many toward, whom to follow: and withall in ſchooles he ſhall perceaue that vice is puniſhed, and vertue praiſed, which where it is not, there is daunger to good manners, but not in ſchooles, where it is very diligently obſerued, bycauſe in publike view, neceſſitie is the ſpurre. To keepe him in health by biding at home for feare of infection abroad? Death is within dores, and dainties at home haue deſtroyed more children then daunger abroad. Doth affection worke ſtay, and can ye not parte from your childes preſence? That is to fond. And any cauſe elſe admittes controwlement, ſauing onely ſtate in princes children, and princelike perſonages, which are to farre aboue the common: by reaſon

of

of great circunſtance. And yet their circunſtance were better, if they ſaw the common, ouer whom they command, and with due circumſpectneſſe could auoid all daungers, whervnto the greateſt be commonly ſubiect, by great deſires, not in themſelues to haue, but in others that hope, which make the greatneſſe of their gaine their colour againſt iuſtice, where they injurie moſt. It is enough that is ment, though I ſay no more: beſides that by a *Perſian* principle, the ſeldome ſeing in princes, workes admiration the more, when they are to be ſeene.

Send your priuate M. with your child to the cōmō ſchoole.

Vſe common ſcholes to the beſt, ioyne a tutor to your childe, let *Quintilian* be your guide, all thinges will be well done, where ſuch care is at hand, and that is much better done, which is done before witnes to encourage the childe. *Comparisons* inſpire vertues, *hearing* ſpreads learning: one is none ſchoole. and if he do ſomething at home, what would he do with company? It is neuer ſettled, that wanteth an aduerſarie, to quicken the ſpirites, to ſtirre courage, to finde out affections.

For the maiſters valew, which is content to be cloiſtered, I will ſay nothing, entertainement makes digreſſions euen to that, which we like not. But if it would pleaſe the priuate parent, to ſend his ſonne with his priuate maiſter to a common ſchoole, that might do all parties verie much good. For the ſchole being well ordered, and appointed for matter and maner to learne, where number is pretended to cumber the maiſter, and to mince his labour ſo, as ech one can haue but ſome litle, though his voice be like the *Sunne*, which at one time with one light ſhineth vpon all: yet the priuate ſcholer, by the helpe of his priuate maiſter in the common place hath his full applying, and the whole *Sunne*, if no leſſe will content him. The common maiſter thereby will be carefull to haue the beſt: the priuate teacher willbe curiouſe to come but to the very beſt: wherby both the priuate and publike ſcholers ſhall be ſure to receiue the beſt. And if the publike maiſter be choſen accordingly, as allowance will allure euen the principall beſt, priuate cunning will not diſdaine to be one degree beneth, where he knoweth himſelfe bettered. And thereby diſagreement betwene the two teachers willbe quite excluded which onely might be the meane to marre both my meaning and

*Quintilianes* counsell. Sure my resolution is, which if it winne no liking abroade may returne againe homeward, and be welcome to his maister, that that which must be continued & exercised in publike, the residue of ones life, were best to be learned in publike, from the beginning of ones life. And if ye will needes be priuate, make your priuate publike, and drawe as many to your priuate maister, for your priuate sonnes sake, seeing you are able to prouide rowme, bycause that will proue to be best for your child, as shalbe able to keepe some forme of our multitude, that he may haue one companie before him to follow & learne of, an other bencth to teach & vaunt ouer, the third of his owne standing, with whom to striue for praise of forwardnes. Whereby it falleth out still, that that priuate is best, which consisteth of some chosen number for a priuate ende: and that multitude best, where choice restraines number, for the publike seruice: for in deede the common scholes be as much ouercharged with too many, as any priuate is with to few. Which how it may either be helpt, or in that confusion be better handled, I will hereafter in my priuate executions declare, seeing I haue noted the defect.

To knit vp this question therefore of priuate & publike *education*, I do take publike to be simply the better: as being more vpon the stage, where faultes be more seene, & so sooner amended, as being the best meane both for vertue & learning, which follow in such sort, as they be first planted. What *vertue* is primate? *wisedome* to forsee, what is good for a desert? *courage* to defend, where there is no assailant? *temperance* to be modest, where none is to chaleng? *Iustice* to do right, where none is to demaunde it? what *learning* is for alonnesse? did it not come from collection in publike dealinges, & cā it shew her force in priuate affaires, which seeme affraid of the publike? Compare the best in both the kinds, there the ods wil appeare. If ye compare a priuate scholer, of a very fine capacity, & worthy the opē field, so well trayned by a diligēt & a discreat maister as that traine will yeald: with a blockhead brought vp vnder a publike teacher, not of the best sort, or if in comparison ye match a toward priuate teacher with a weake publike maister, ye say somwhat to the persons but smallie to the thing, which in *equa-*

*litie*

*litie* ſhewes the difference, in *inequalitie* deceiues the doubter, and then moſt, when to augment his owne liking, he wil make the conference odde, to ſeeme to auaunce errour, where the truth is againſt him. And to ſaye all in one, the publike peſtring with any reaſonable conſideration, though it be not the beſt, yet in good ſooth, it farre exceedeth the priuate aloneneſſe, though ſometime a diligent priuate teacher ſhew ſome great effect of his maine endeuour.

But to the education of *gentlemen* and *gentlemanly* fellowes. What time ſhal I appoint them to begin to learne? Their witts be as the common, their bodies oftimes worſe. The ſame circunſtance, the ſame conſideration for time muſt direct all degrees. What thing ſhall they learne? I know none other, neither can I appoint better, then that which I did appoint for all. The common and priuate concurre herin. Neither ſhall the priuate ſcholer go any faſter on, nay perhaps not ſo faſt, for all the helpe of his whole maiſter, then our boyes ſhall, with the bare helpe, that is in number and multitude, euery boye being either a maiſter for his fellow to learne by, or an example to ſet him on, to better him if he be negligent, to be like him, if he be diligent. That the circunſtãce is one in gentlemen and common mens children.

Onely this, young *gentlemen* muſt haue ſome choice of peculiar matter, ſtill appropriat vnto them, bycauſe they be to gouerne vnder their prince in principall places: thoſe vertues and vertuous leſſons muſt be ſtill layd before them, which do appertaine to gouernement, to direct others well, and belong to obedience, to guide themſelues wiſely. For being in good place, and hauing good to leeſe, it will proue their ill, by vndiſcrete attemptes to become prayes to diſtreſſe. And yet for all this, the generall matter of duetie being commonly taught, eche one may applie the generall to his owne priuate, without drawing any priuate argument into a ſchoole, for the priuitie not to be communicate but with thoſe of the ſame calling: cõſidering the property of that argumẽt falleth as oft to the good of the common, whom vertue auaunceth, as the *gentlemens* credit, whom negligence abaſeth. What exerciſes ſhall they haue? The verie ſame. What maiſters? The ſame. What circunſtance elſe? All one and the ſame: but that for their place

and time, their choice makes them priuate, though nothing the better for want of good fellowship. And if they proue so well trained, as the generall plat for all infancie doth promise, and so well exercised, as the thing is well ment them, they shall haue no cause much to complaine of the publike, nor any matter at all why to couet to be priuate. For it is no meane stuffe, which is prouided euen for the meanest to be stored with.

These thinges gentlemen haue, and are much bound to God for them, which may make them proue excellent, if they vse them well: *great abilitie* to go thorough withall, where the poorer must giue ouer, eare he come to the ende: *great leasure* to vse libertie, where the meaner must labour: *all oportunities* at will, where the common is restrained: so that singularitie in them if it be misled, discommendes them, bycause they haue such meanes & yet misse: if it hit in the meaner, it makes their account more, bycause their meane was small, but their diligence exceeding. Whereby negligence in gentlemen is euer more blamed, bycause of great helpes, which helpe nothing: diligence in the meaner is alway more praised, bycause of great wantes, which hinder nothing: and those prefermentes, which by degree are due vnto gentlemen, thorough their negligence being by them forsaken, are bestowed vpon the meaner, whose diligent endeuour made meane to enioy them.

1. Riche mē no gentlemen.

As for *riche* men which being no *gentlemen*, but growing to wealth by what meanes soeuer, will counterfeat *gentlemen* in the education of their children, as if money made equalitie, and the purse were the preferrer, and no further regard: which contemne the common from whence they came, which cloister vp their youth, as boding further state: they be in the same case for *abilitie*, though farre behinde for *gentilitie*. But as they came from the common, so they might with more commendacion, continue their children in that kinde, which brought vp the parentes and made them so wealthy, and not to impatronise themselues vnto a degree to farre beyond the dounghill. For of all the meanes to make a gentleman, it is the most vile, to be made for money. Bycause all other meanes beare some signe of vertue, this onely meane is to bad a meane, either to matche with great birth, or to mate great worth. For the most

parte

parte it is miſerably ſcraped to the murthering of many a poore magot, while liuely cheeſe is luſty cheare, to ſpare expenſes, that *Iacke* maye be a gentleman. If ſparing were the worſt, though in the worſt degree, that were not the worſt, nay it hath ſhew of witte: The reſt which I tuch not, be ſo ſhamefull & ſo knowen to be ſuch, & deſerue ſo great hatred as nothing more. Beſides the inſolencie of the people, triumphing ouer them in their cuppes, by whom they buy their drinke: which ſhiftes be ſhamefull to the world and hatefull to heauen: and too too filthy to be honored vpon earth with either armes by harold, or honour by any. He that will read but *Ariſtophanes* his blinde *Plutus* the God of richeſſe, & marke the old fellowes faſhions ſhall ſee his humour naturally, as that poete was not the worſt reſembler though he were not the beſt man.

For to become a *gentleman* is to beare the cogniſance of vertue, wherto honour is companion: the vileſt diuiſes be the readieſt meanes to become moſt wealthy, and ought not to looke honour in the face, bycauſe it ioynes not with iuſtice, which greate wealth by the Greeke verſe, ὅτις ἐκ πλείστου πλοῦτος, δίκαιος ὤν, is noted to refuſe, and commonly dare not name the meane right, whereby it groweth great. And though witte be pretended to haue made their way, it is not denied but that witte may ſerue euen to the worſt effectes, and to wring many a thouſand to make one a gentleman. It is not witte, that carieth the praiſe, but the matter, wheron, and the manner how it is, or hath bene ill or well employed. Witte beſtowed vpon the common good with wiſe demeanour, deſerueth well: the ſame holy giuen to fill a priuate purſe, by any meane, ſo it be ſecrete: by any miſdemeanour, ſo it be not ſeene: deſerueth no prais for that which is ſeen, but is to be ſuſpected, for that which is not ſeene. Theſe people by their generall trades, will make thouſandes poore: and for giuing one penie to any one poore of thoſe many thouſandes will be counted charitable. They will giue a ſcholer ſome petie poore exhibition to ſeeme to be religious, and vnder a ſclender veale of counterfeat liberalitie, hide the ſpoile of the ranſaked pouertie. And though they do not profeſſe the impouerſhing of purpoſe, yet their kinde of dealing doth pierce as it paſſeth: and a thouſand pound gaines

bowelles twentie thousand persons. Of these kinde of folkes I entend not to speake, bycause their state is both casuall, and belongeth to the common: and their gentilitie bastardise: and yet while I frame a gentleman, if any of them take the benefit of my aduice, gentle men must beare with me, if my preceptes be vsurped on, where their state is intruded on.

My purpose is to employ my paines vpon such as are *gentlemen* in deede, and in right iudgement of their vnbewitched countrie do serue in best place: neither will I rip vp what some write of nobilitie in generall, whether by birth or by discēt: nor what other write of true nobilitie, as disclayming in that which vertue auaūceth not: nor what other write of learned nobilitie, as accounting that simply the best, where vertue and learning do beawtifie the subiect. One might talke beyond enough, and write beyond measure, that would examine what such a one saith of nobilitie in greeke, such a one in latin, such in other seuerall toungues, bycause the argument is so large, the vse of nobilitie streaching so farre, and so braue a subiect cannot chuse but minister passing braue discourses. There be so many vertues to commend it, all the brymmer in sight the clearer their subiect is: so many vices to assaile it whose disfiguring is fouleſt, where it falleth in the face, and must needees be sene.

All these offered occasions, to enlarge and amplyfie this so honorable an argument, I meane to forbeare, and giue onely this note vnto yong gentlemen: That if their calling had not bene of very great worth in deede, as it is of most shew in place, it could neuer haue wone so many learned workes, it could neuer haue perced so many excellent wittes, to reioyce with it in good, to mourne with it in ill, & to make the meditation of nobilitie, to be matter for thē to maruell. And that therfore it doth stand *nobilitie* vpon, to maintaine that glorie in their families with prayse, which learned men in so many languages, do charge them with in precept. My friend to be carefull, that I keepe all well, and my selfe to be careleſse and consume all ill? an honest friend and an honorable care. But what am I? my auncetours to auaunce my howse to honour, my selfe to spoile it, and bring it to decaye? The auauncement vertuous, the aduauncer commendable. But what am I? a *gentleman* in

birth

birth and nothing elſe but brauerie. A ſory ſhew which ſhameth, where it ſhapeth. It is value that giues name and note to *nobilitie*, it is vertue muſt endow it, or vice will vndoe it. The more high the more heynouſe, if it fortune to faile: the more bruted the more brutiſh if it fatall vnder fame. Which ſeeing it is ſo, as I wiſh the race well, ſo I wiſh their traine were good, and if it were poſſible euen better then the common, but that cannot be. For the common well appointed is ſimply the beſt, and euen fitteſt for them, bycauſe they may haue it full, where the meaner haue it maimed. Their ſufficiencie is ſo able to wyn it with perfection, for leaſure at will, for labour at eaſe, for want the leaſt, for wealth the moſt, in all thinges abſolute, in nothing vnperfit, if they faile not themſelues.

But bycauſe I meane briefly to runne through this title of nobilitie, which concerneth the worthieſt part of our ſtate & country, whatſoeuer cauelling the enemies of *nobility* pretend, whoſe good education muſt be applied according vnto their degrees & endes, to the commoditie & honour of our ſtate & countrie: Before that I do meddle with their traine, and ſhew what is moſt for them, and beſt liked in them, I will examine thoſe pointes which by good education be beſt got, and being once got do beawtifie them moſt, which two conſiderations be not impertinent to my purpoſe, bycauſe I tender their education, to haue them proue beſt.

My firſt note in nature of methode muſt needes be, what it is to be a *gentleman* or a *nobleman*, and what force the termes of *nobilitie* or *gentrie* do infer to be in the perſons, to whom they are proper. Then what be the groundes and cauſes of *gentrie* and *nobilitie*: both the efficient which make them, and the finall why they ſerue, wherein the rightnes of their being conſiſteth, and why there is ſuch thronging of all people that way. The method of the diſcourſe that folow eth.

But ear I begine to deale with any of theſe pointes, once for all I muſt recommend vnto them exerciſe of the bodie, and chiefly ſuch as beſides their health ſhall beſt ſerue their calling, and place in their countrie. Whereof I haue ſaide, methinke, ſufficiently before. And as thoſe qualities, which I haue ſet out for the generall traine in their perfection being beſt compaſ- Of gentle manly exerciſe.

sed by them, may verie well beseeme a gentlemanly minde: so may the exercises without all exception: either to make an healthfull bodie, seeing our mould is all one: or to prepare them for seruice, whereun their vse is more. Is it not for a *gentleman* to vse the chase and hunt? doth their place reproue them if they haue skill to daunce? Is the skill in fitting of an horse no honour at home, no helpe abroad? Is the vse of their weapon with choice, for their calling, any blemish vnto them? For all these and what else beside, there is furniture for them, if they do but looke backe: and the rather for them, bycause in deede those great exercises be most proper to such persons, and not for the meaner. Wherefore I remit them to that place.

What is it to be a nobleman or a gentleman?

What is it to be a *nobleman* or a *gentleman*? and what force do those termes of *nobilitie* and *gentilitie* infer to be in those persons, whereunto they are proper? All the people which be in our countrie be either *gentlemen* or of the *commonalty*. The common is deuided into *marchaunts* and *manuaries* generally, what partition soeuer is the subdiuident. *Marchandize* containeth vnder it all those which liue any way by buying or selling: *Manuarie* those whose handyworke is their ware, and labour their liuing. Their distinction is by wealth: for some of them be called rich men, which haue enough and more, some poore men, which haue no more then enough: some beggers which haue lesse then enough: There be also three kindes in *gentilitie*, the *gentlemen*, which be the *creame* of the common: the *noblemen*, which be the *flowre* of *gentilitie*, and the *prince* which is the *primate* and *pearle* of *nobilitie*. Their difference is in *authoritie*, the *prince* most, the *nobleman* next, the *gentleman* vnder both: And as in the baser degree, the *begger* is beneth all for want of both abilitie to do with, and vertue to deserue with: so the *prince* being opposite to him, as the meere best, to the pure worst, is of most abilitie to do good, and of most vertue to deserue best. The limiting of either sort to their owne lystes, will bewray either an vsurping intruder vpon superioritie, or a base degenerat to inferioritie, either being rauished with the others dealinges, and neither deseruing the degree that he is in. To be vertuous or vicious to be rich or poore, be no peculiar badges to either sort, but common to both, for both

both a gentleman, and a common man may be vertuous or vicious, both of them may be either rich or poore: landed or vnlanded, which is either the hauing or wanting of the moſt ſtatarie ſubſtance: Examples neede not in familiar knowledge. And as the gentleman in any degree muſt haue forreine abilitie for the better executing of his lawfull authoritie: ſo there be ſome vertues which ſeeme to be wedded properly to that ſide: As great wiſedom in great affaires: great valiancy in great attemptes: great iuſtice in great executions and all thinges excellēt, in a great & excellēt degree of people. The ſame vertues but in a meaner degree in reſpect of the ſubiect, whereon they be employed: in reſpect of the perſons, which are to employ: in reſpect of circumſtance, wherefore they are employed: and all thinges meaner be reſerued for the common: of whom I will ſpeake no more now, bycauſe this title is not for them, though they become the keepers of vertues and learning, when nobilitie becomes degenerate. Hereby it is euident that the tearme of nobilitie amongeſt vs, is reſtrained to one order, which I named the flowre of gentilitie: and that the gentlemen be in degree next vnto them. Whereof where either beginneth, none can dout, which can call him a nobleman that is aboue a knight. So that whoſoeuer ſhall vſe the terme of gentilitie, ſpeaking of the whole order oppoſite to the common, doth vſe the ground whence all the reſt doth ſpring, bycauſe a gētlemā in nature of his degree is before a nobleman, though not in the height: as nobilitie employeth the flowre of the gentlemen, which name is taken of the primacie and excellencie of the oddes, and where it is vſed in diſcourſe it comprehendeth all aboue the common. When the *Romaine* ſpeaketh of the gentleman in generall, nobilitie is his terme, being in that ſtate oppoſite to the common, wherein they acknowledged no prince, when that oppoſition was made. For *generoſus* which is our common tearme ſignifieth the inward valure, not the outward note, and reacheth to any actiue liuing creature though without reaſon, wherein there doth appeare any praiſworthy valiance or courage in that kinde more then ordinarie, as in *Alexanders* horſe and *Porus* his dog. Therefore whether I vſe the terme of nobilitie hereafter or of gentilitie,

the matter is all one, both the names signifying the whole order, though not of one ground, *nobilitie* being the flower and *gentilitie* the roote. The account wherof how great it is, we may very well perceaue by that opinion, which the nobilitie it selfe hath vsually of it. For *truth* being the priuate proteſt of a gentleman, *honour*, of a noble man, *fayth* of a Prince, yet generally they do all ioine in this, *As they be true gentlemen.* Such a reputacion hath the name reſerued euen from his originall.

Now then nobilitie emplying the outward note of inward value, and gentilitie ſignifying the inward value of the outward note, it is verie eaſie to determine, what it is to be a *nobleman*, in excellencie of vertue ſhewed, and what it is to be a *gentleman* to haue excellent vertue to ſhew. Whereby it appeareth that vertue is the ground to that whole race, by whether name ſo euer ye call it, *wiſedome* in *pollicie*, *valiance* in *execution*, *iuſtice* in *deciding*, *modeſtie* in *demeanour*. There ſhall not neede any allegations of the contraries, to grace out theſe vertues, which be well content with their owne gaines and deſire not to gliſter by compariſon with vices, though different colours in contarietie do commend, and thinges contrarie be knowne in the ſame moment. For if true nobilitie haue vertue for her ground, he that knoweth vice, can tell what it bringes forth. Whether *nobilitie* come by diſcent or deſert it maketh no matter, he that giueth the firſt fame to his familie, or he that deſerueth ſuch honour, or he that enlargeth his parentage by noble meanes, is the man whom I meane. He that continueth it in diſcent from his auncеſtrie by deſert in his owne perſon hath much to thanke God for, and doth well deſerue double honour among men, as bearing the true coate of right and beſt nobilitie, where deſert for vertue is quartered with diſcent in blood, ſeeing aunciencie of linage, and deriuation of nobilitie is in ſuch credit among vs and alwaye hath bene.

Of infirmities in nobility by diſcent.

And as it is moſt honorable in deede thus to aunſwere auncеſtry in all laudable vertues, and noble qualities of a well affected minde: ſo the defect in ſufficiencie where ſome of a noble ſucceſſion haue not the ſame ſucceſſe in pointes of praiſe and worthineſſe, either naturally by ſimpleneſſe, or caſually, by fortune: though it be to be moaned in reſpect of their place,

yet

yet it is to be excuſed in reſpect of the perſon. Bycauſe the perſon is, as his parentes begate him, who had not at commaundement the diſcent of their vertues, which made them noble, as they had the begetting of a child to enherite their landes. For if they had, their nobilitie had continued on the nobler ſide. But vertues and worthineſſe be not tyed to the perſon, they be Gods meere and voluntarie giftes to beſtow there, wheras he entendes that nobilitie ſhall either riſe or continue, and not to beſtow, where he meanes to abaſe, and bring a linage lowe. Wherefore to blame ſuch wantes, and raile vpon nobilitie as to much degenerate, is to intrude vpon prouidence. Where we cannot make our ſelues, and may clearly ſee, that he which maketh, hath ſome miſterie in hande, where he ſetts ſuch markes.

To exhort young men to thoſe qualities, which do make noble and gentlemen, is to haue them ſo excellently qualified, as they maye honeſt their countrey, and honour themſelues. To encourage noble young gentlemen to maintaine the honour of their houſes, is to wiſh them to apply ſuch vertues, as both make baſe houſes bigge in any degree, and tofore did make their families renowmed in theirs. If abilitie will attaine, and idleneſſe do neglecte, the ignominie is theirs: if want of abilitie appeare to be ſo great, as no endeuour can preuaile, God hath ſet his ſeale and men muſt ceaſe to muſe, where the infirmitie is euident, and thinke that euery beginning is to haue an ende. Hereby I take it to be very plaine both what the termes of noble and gentle do meane, and what they infer to be in thoſe parties to whom they are proper. For as *gentility* argueth a courteous, ciuill, well diſpoſed, ſociable conſtitution of minde in a ſuperiour degree: ſo doth *nobilitie* import all theſe, and much more in an higher eſtate nothing baſtarded by great authoritie. And do not theſe ſingularities deſerue helpe by good and vertuous education?

What be the groundes and cauſes of *nobilitie*, both the *efficient* which make it, and the *finall* for whom it ſerues? Concerning the *efficient*. Though the cheife and ſoueraigne Prince, of whom for his education I will ſaye ſomwhat herafter, be the beſt and faireſt bloſſom of *nobilitie*, yet I will not medle any further with the meane to attaine vnto the dignitie of the

The cauſes and groundes of nobilitie.

crowne, thē that it is either come by, by cōqueſt, which in meaner people is called purchace, and hangeth altogether of the conquerours diſpoſition: or elſe by diſcent, which in other conueyances continueth the ſame name, and in this highneſſe continueth the ſame lawes, or altereth with conſent. Neither will I ſpeake of ſuch, as the Prince vpon ſome priuate affection doth extraordinarily prefer. *Alexander* may auaunce *Hepheſtio* for great good liking, *Aſſuerus Heſter*, for great good loue, *Ptolome Galetes* for ſecret vertue. And vpon whom ſoeuer the Prince doth beſtow any extraordinarie preferment, it is to be thought that there is in them ſome great ſingularity, wherewith their princes, which can iudge be ſo extraordinarily moued. Neither will I ſay any more then I haue ſaid of *nobilitie* by diſcent, which enioyeth the benefite of the predeceſſours vertue, if it haue no priuate ſtuffe: but if it haue, it doth double and treble the honour and praiſe of auncеſtrie.

Plutarch. Alexand. Heſter lib. Ælianus ποικίλ. 2.

But concerning other cauſes, that come by authoritie, which make noble and gentlemen vnder their Prince, who be therefore auaunced by their Prince, bycauſe they do aſſiſt him in neceſſarie functions of his gouernment, they be either ſingle or compound, & depēd either holy of learning: or but only for the groundes of their execution. Excellent *wiſedome* which is the meane to auaunce graue and politike counſellours, is but a ſingle cauſe of preferment: likewiſe *valiancie* of *courage* which is the meane to make a noble and a warrious captaine is but a ſingle cauſe of auauncement: but where *wiſedome* for counſell, doth concurre with *valiancie* of *courage* in the ſame man, the cauſe is compound and the deſerte doubled. The meanes of preferment, which depend vpon learning for the ground of their execution be either *Martiall* for warre and defence abroad, or *politike*, for peace and tranquillitie at home. For the man of warre will ſeeme to hange moſt of his owne courage and experience, which without any learning or reading at all hath oftimes brought forth excellent leaders, but with thoſe helpes to, moſt rare and famous generalles, as the reaſon is great, why he ſhould proue an excellent man that waye with the aſſiſtance of learning which without all learning

ning could attaine vnto ſo much. *Sylla* the cruell in deede, though ſurnamed the fortunate of ſuch, as he fauored, was a noble generall without any learning. But *Cæſar* which wondred at him for it, as a thing ſcant poſſible to do any great matter without good learning, himſelfe with the helpe of learning, did farre exceede him. Plut. Sylla. Cæſar.

Such as vſe the penne moſt in helping for their parte, the direction of publike gouernment, or execute offices of either neceſſarie ſeruice for the ſtate, or iuſticiarie, for the common peace and quietneſſe, without profeſſion of further learning, though they haue their cheiſe inſtrument of credit from the booke, yet they are not meere dettours to the booke, bycauſe priuate *induſtrie*, conſiderate *experience*, and ſtayed *aduiſement* ſeeme to chalendge ſome intereſt, in their praiſeworthie dealing. The other which depend wholy vpō learning be moſt incident to my purpoſe, and beſt beſeeme the place, where the queſtion is, how gentlemen muſt be trained to haue them learned.

The higheſt degree whervnto learned valure doth prefer, is a wiſe *counſellour*, whoſe learning is learned pollicie: not as pollicie is commonly reſtrayned, and oppoſed to plainneſſe, but as we terme it in learning and philoſophie, the generall ſkill to iudge either of all, or of moſt thinges rightly, and to marſhall them to their places, and ſtrait them by circunſtance, as ſhall beſt beſeeme the preſent gouernment, with leaſt diſturbaunce, and moſt contentment to the ſetled ſtate, of what ſorte ſoeuer the thinges be, diuine or humaine, publike or priuate, profeſſions of minde, or occupations of hande. This man for religion is a *Diuine*, and well able to iudge of the generalities, and application of *Diuinitie*, for gouernement, a *lawyer*, as one that firſt ſetts *lawes*, and knowes beſt how to haue them kept: generally for all thinges, he is ſimply the ſoundeſt, whether he be chooſen of the Eccleſiaſticall or Temporall, out of whatſoeuer degree, or whatſoeuer profeſſion: ſo able as I ſay, and ſo ſufficient in all pointes. And though the particular profeſſour know more then he in euery particular, which his leaſure will not ſuffer him to runne thorough, like the particular ſtudent: yet of himſelfe he will enquire ſo conſiderately, and ſo A politike counſellour.

methodically of the particuler profeſſour, as he will enter into the very depth of the knowledge, which the other hath, and when he hath done ſo, handle it better, and more for the common good, then the priuate profeſſour can, for all his cunning in all his particuler: Nay he will direct him in the vſe, which enformed him in the skill. Of all them that depend wholy vpon learning, I take this kinde of man worthyeſt to be preferred, and moſt worthily preferred for his learned iudgement, the firſt and chiefe naturally in *diuinitie* among *diuines* though he do not preach: in *law* among *lawyers* though he do not pleade: and ſo throughout in all other thinges that require any publike direction.

2. The diuine.

Of the ſecondary and particuler profeſſions, the worthynes of the ſubiect, and the authoritie of the argument preferreth the *diuines*. For they dealing carefully with the charge of ſoules, the principall part of our compoſition, and the faireſt matter that is dealt in, beſide the ſoule of a ciuill ſocietie which is compounded of infinite particular ſoules: and being the minters and trumpettes of the allmightie God, auancing vertue, and ſuppreſſing vice, denouncing death and pronouncing life, which be both moſt ſure, and that euerlaſtingly to enſue according to demeanour: do well deſerue to be honoured of men, with the ſimple benefit of their temporall eſtimation, as what they can do, where they cannot do enough. For what reward for vertue is an olyue braunch, though it ſignifie the rewarders good will, confeſſing the thing to be farre aboue any mortall reward? which eſtimation yet is not to be deſired of them, though it be deſerued by them. For humilitie of minde in auauncing the *diuine* draweth him ſtill backeward, as officious thankefullnes in the profited hearer doth worthely and well puſh him ſtill on forward. And as the temporall braunche of the common weale being ſo many in number hath diſtinction in degrees, for the better methode in gouernment, which function doth honour the executours: ſo likewiſe with proportionate eſtimation for the parties executours, the church conſiſting of many, and hauing charge ouer all hath her diſtincton in dignities and degrees to ſtay that ſtate the bettter, which would ſoone be ſhaken, if there were

were no ſuch ſtay: the argument of religion being vſed moſtwhat contemplatiue, and in nature of opinion, and therefore a verie large field ro bring forth matter of controuerſies, ſpecially in yong men, whoſe naturall is not ſtaied, though their reſolution ſeeme to be, and their zeale carie them on, to the profit of their hearer, their owne commendation, and the honour of him, whoſe meſſengers they are. Howbeit in the middle of all theſe contradictions, the particuler execution to beleeue this, and to do that, according to ones calling, which is but one in all, to beleeue truely, and to do honeſtly, by that ſame one, doth check the diuerſities of all difference in ſaying. Which great difference in ſaying, and diuerſities in opinion, the church may moſt thanke the *Grecian* for, who ioyning with religion after diuorce with philoſophie, was as bold to be factious in the one, as he had bene in the other, and could not reſt in one, ſtill deuided into numbers, as it ſtill appeareth in the eccleſiaſticall hiſtorie where factious hereſies aſſaile the firme catholike. Neither doth this difference in publike degrees empaire that opinion, that all be but miniſters, and in that point equal any more, then that both the prince and the plowman be one, in reſpect of their humanitie, and firſt creation. And yet the prince is a thought aboue him for all he be his brother in reſpect of old *Adam*. The matter of both theſe two, the wiſe *counſeller*, and the graue *diuines* honour is beſt proued to be in the worthynes of their owne perſons, which is the true enſigne of right *nobilitie*, bycauſe both their places and lyuinges, in reſpect of their degree depart and die with them (though their honorable memorie remaine after) and be not tranſported to their heires, as the inheritaunce of blood, but to their ſucceſſours, as the reward of vertue. If it ſo chaunce that the ſame perſon for worthynes be ſucceſſour both in place, and patrimonie, it is moſt honorable to himſelfe, and moſt comfortable to his friendes, and reioyced at of all men.

2. The lawyer.

The peace, and quietnes of ciuill ſocietie, by compoſing, and taking vp of quarelles, and by directing iuſtice, makes the *lawyer* next, whoſe publike honour dyeth alſo with him: and declareth the ſubſtaunce of his worthines, though his priuate

name remaine, and his children enioy the benefit of his getting. As why may not the *diuines* to, enioy that, which their parentes haue honestly saued, if they haue any surplus, whereon to saue, for necessarie relieue of their necessarie charge in succession? Which among the Iewes was of such countenaunce, as *Iosephus*, vaunteth himselfe of his nobilitie that way. And. But it were to large a roming place, to runne ouer the port that the churchmen haue kept, not among christians and Iewes onely.

4. The Physician.

The *Physician* is next, and his circumstaunce like, and so furth in learning, where the preferment dying with the partie, and transposed to other, not by line in nature but by choice in valure, is the euidentest argument, that those thinges be most worthiely tearmed the best matter of honour, which die with the partie, and yet make him liue through honorable remembraunce, though he haue no successour but the common weale, which is generally surest, bycause priuate succession in blood is oftimes some blemish. And yet succession in state, is not allway so steddie, but that the old house may haue a very odde maister. These do I take to be the truest, and most worthy causes of nobilitie, lymited not by wealth, but by worth, which accompany the party, and expire with his breath. For sure that which one leaueth behinde him besides an honorable remembraunce of his owne worthynes, cannot noble him while he hath it, nor his, when he leaues it, bycause it bettereth not the owner, but oftimes makes him worse, though it be a necessary stay for that person which is of good worthynes to shew his worth the better. Therefore when wealth is made the way to *gentilitie*: or if it be exceeding great, the gap to *nobilitie*, it is like to some vniuersitie men, which for fauour or feasting lend their schole degrees to doltes to intercept those liuinges by borowed titles which them selues should haue for learning, and might haue without let, if they hindered not them selues. But both gentlemen and scholers be well enough serued, for ouershooting them selues so farre: *nobilitie* being empaired in note, though encreased in number by such intruders, and learning empouerished in purses, though replenished in putfurthes by such

ſuch interceptours?

Yet it is no meruell if the baſe couet his beſt, as his perfection in nature, and his honour in opinion: no more then that the *aſſe* doth deſire the *lions* skin, to be thought though but a while, very terrible to behold. But counterfeat mettall for all his beſt ſhew will neuer be ſo naturall, as that is, which it doth counterfeat: neither will naturall mettalles euer enterchaunge natures, though the fineſt be ſeuered, and the *Alcumiſt* do his beſt: And for all the *lions* skin, ſure the *aſſe* is an *aſſe* as his owne eares will bewray him, if ye fortune to ſee them: or your eares will diſcerne him, if you fortune to heare him: he will bray ſo like a beaſt. I can ſay no better, though this may ſeeme bitter, where I ſee *nobilitie* betraid to donghillrie, and learning to doultrie. You *gentlemen* muſt beare with me, for I wiſh you your owne: you ſcholers muſt pardon me, I pity your abuſe. Your *apes* do you harme, and ſcratch you by the face, for all the friendſhip they finde, which if they found not, they might tarie *apes* ſtill. Their ſuttletie ſupplantes you, and your ſimplenes lettes them ſee, what fellowes you are. Call vertue to aide, and put ſlauerie in pinfold, let learning leade you, and ſend loſelles to labour, more fit for the ſhouell then to ſhuffle vp your cardes. Thus much for the cauſes which make *nobilitie*, whoſe leader is learning, and honour is vertue, not to vſe more diſcourſe to proue by particular, where the matter is ſo plaine, as either vertue will admit praiſe, or hiſtorie bring proofe.

Why ſo many deſire to be gentlemē.

For the finall cauſe it is moſt euident, that if ſome ſufficiencie this way be the meane to *nobilitie*, the effect of ſuch ſufficiencie doth crowne the man, and accompliſh the matter. But wherefore is all this? to ſhew how neceſſarie a thing it is to haue yong gentlemen well brought vp. For if theſe cauſes do make the meane man noble, what will they do in him, whoſe honour is augmented with perpetuall encreaſe, if with his *nobilitie* in blood he do ioyne in match the worthines of his owne perſon? Wherefore the neceſſitie of the traine appearing to be ſo great, I will handle that as well as I can in generall precept, for this preſent place, as hauing to deale with ſuch perſonages, whoſe *wiſedom* is their weight, *learning* their

line, *iuſtice* their ballance, *armour* their honour, and all *vertues* in all kindes their beſt furniture in all executions, and their greateſt ornamentes in the eies of all men, all this tending directly to the common good.

The gétlemés traine. As concerning the traine it ſelfe, wherof I ſaid ſomwhat before, I know none better then the common well appointed, which the common man doth learne for neceſſitie at firſt, and auauncement after: the greater perſonage ought to learne for his credit, and honour, beſides neceſſarie vſes. For which be gentlemanly qualities, if theſe be not, to *reade*, to *write*, to *draw*, to *ſing*, to *play*, to haue *language*, to haue *learning*, to haue *health*, and *actiuitie*, nay euen to profeſſe *Diuinitie*, *Lawe*, *Phyſicke*, and any trade elſe commendable for cunning? Which as gentlemen maye get with moſt leaſure, and beſt furniture, ſo maye they execute them without any corruption, where they neede not to craue. And be not ſciences liberall in terme, that waye to be recouered from illiberalitie in trade, and can thoſe great liuinges be better employed, then in ſparing the pillage of the poore people? which are to ſore gleaned: by the needie and neuer contented profeſſours? which making their ende as to do good, and their entent but to gaine, do pluk the poore ſhrewdly, while they couet that they haue not, by a meane that they ſhould not. Bicauſe though the profeſſours neede do ſeeke ſuch a ſupplie, yet the thing which they profeſſe proteſteth the conrraric: and prayes for ability in the profeſſour to deale franckely himſelfe in the freedome of his cunning, and not to ſtraine her for neede. Doth *Diuinitie* teache to ſcrape, or *Lawe* to ſcratche, or any other *learning*, whoſe epithet is liberall? *Diuines* do vſe it. *lawyers* do vſe it, *learned men* do vſe it. But their profeſſion is free and liberall, though the execution be ſeruile and corrupt, & cryeth for helpe of *nobilitie* to raunſome it from neceſſity, which hath empriſoned it ſo, by the negligence of *nobilitie* who thinke any thing farre more ſeemly to beſtow their time & wealth on, then profeſſions of learning. But if it would pleaſe toward young gentlemen to be ſo wel affected towards their naturall countrey, or to ſuffer her to ouertreat them ſo farre, as to ſhoulder out corruption, by profeſſing themſelues, who neede not to be couetuous for want of any thing, which

haue

haue all thinges at will, how blessed were our state, nay how fortunate were euen the gentlemen them selues? They may spare number enough that way, besides such furniture, as they do affoord vnto the court, to all *martiall* and *militare* affaires to all *officiarie* functions by reason of their multitude, which groweth on dayly to farre and to fast, and lessen the middle commoner to much; whose bignes is the best meane, if *Aristotle* say true, as his reason seemes great, for peace and quietnes in any publicke estate, to desire the rich gentlemen, which haue most, and the poore meany, which haue least, to holde their handes, and put vp their weapons, when they would be seditious, as the two extremities in a publicke body. If the courragious gentlemen tooke them selues to armes, and mynded more exercise: if the quieter tooke bookes, and fell vnto learning, calling home to them againe by their laudable diligence all those faculties, which they haue so long deliuered ouer, for prayes to the poorer, thorough their to great negligence, were not the returne to be receiued with sacrifice? and would not the other aswell prouide for them selues by other trades wherwith to liue? Whereby the honestie of that subiect, wherein they should trauell, would in the meane while, deliuer the honest gentlemen from such faultes, as they be now subiect vnto, while intending so good, they auoided so euill. This were better then brauerie, and more triumphant then trauelling, to remaine at home with their prince, not to rome abroad with the pilgrime, to see farre in other countries, and be starke blinde in their owne.

Trauelling beyond sea,

For what is it to trauell, seeing that word hath so sodainly crossed me? I will not here make any *Epitome* of other mens trauell, which haue set downe whole treaties against this trauelling in diuerse languages: neither will I amplyfie the thing with any earnest aggrauations, which though they may be true, and so may somewhat taint the vnaduised trauellour, yet they be not worthy the rehearsall here. For what reason carieth it, to finde fault with the forraine, and to foster the fault at home? or for particular misdemener, to condemne some whole nations? or for some error in some few to wish a general restraint? and by to sharp blaming to bitterly to eager not the

meaneſt wittes: as commonly dawes be not moſt deſirous to trauell. It is lightly the quinteſſence which will be a ranging, Silence in thinges peraduenture blameworthy, and friendly entertainement where there is no ſting, by curteſie will call, and by liking will winne ſuch diſpoſitions ſooner to come to the lure where we would wiſh to haue them, then any either launſing, their woundes by to bytter ſpeches, or aliening their hartes by too much harping on one ſtring: chiefly conſidering that trauell and going abroad for knowledge in learning, and skill in language haue for their protection much antiquitie, long time, and great number, though ſtill chekt as either needeles or harmfull: and oftimes countermaunded, not onely by priuate mens argumentes, but by publike conſtitutions, of the beſt common weales, which were very vnwilling to haue their people to wander.

But what is this trauelling? I meane it not in marchauntes, whom neceſſitie for their owne trade, and oftentimes neede for our vſe, enforceth to trauell, and tarie long from home. Neither yet in ſouldiers, whom peace at home ſendes abroad for skill, in forraine warres to learne how to ſend at home, when peace is diſpleaſed: which yet both haue their owne, and ouergreat inconueniences, to the wringing of their countrie. For marchauntes by forcing their naturall ſoile beyond her proportion to ſome gainefull commoditie verie vtterable abroade, do breede gaules at home, and by bringing in alſo beyond proportion to ſerue pleaſure and feede fantſie, proue great vndoers to a great number, which can neither temper their taſt, nor refraine the faſhion.

The ſouldier likewiſe, which is trained in hoat blood abroad will hardly be but troubleſome in cold blood at home: vnleſſe he be ſuch a one as followed the warres for conſcience to his countrie, & of iudgement to learne skil, & not vpon bare courage, or hardines of nature, or ſiniſterly to ſupply ſome other want. I meane not any of theſe, ne yet ſuch trauellers as *Solon*, to preuent a miſchiefe in mutabilitie of his countrie mens mindes, whom he had tyed to his lawes, not reuocable till his returne, when acquaintance for that time had wone allowance for euer: neither as *Pythagoras*, or *Plato* were, who ſought cunning

ning where it was, to bring it where is was not. For *Platoes* iourny into *Sicile* proceeded not of his minde to trauell, but vpon hope to do some good on *Dionisius* the tyrant, who did send for him by *Diones* meane. We neede not to trauell in their kinde for learning. We haue in that kind thankes be to God for the pen & print, as much at this day as any countrie needes to haue: nay euen as full if we will follow it well, as any antiquitie it selfe euer had. And yong gentlemen with that wealth, or their parentes in that wealth, might procure, and maintaine so excellent maisters and ioine vnto them so choise companions, and furnish them out with such libraries, being able to beare the charge, as they might learne all the best farre better at home in their standing studies, then they euer shall in their stirring residence, yea though the desire of learning were the cause of their trauell. Which rule serueth euen in the meaner personages, which loue to looke abroade, and alleadge learning for their shew, which might be better had at home, with their good diligence, and confirmeth it selfe by sufficient persons, which neuer crossed the sea. Let them fauour their owne fantsies neuer so much, and defende that stoutly, which they haue begone youthfully: yet the thing will proue in the end as I haue said. And if there be defect, we should deuise, as those philosopher trauellours did, to helpe it here at hoome in our owne countrie, that we be not allway borowers, where it is but of wantonnesse, bycause we are vnwilling to straine out our owne, which of it selfe is able enough to breede, and needeth no more helpes then the generall studie, if it be studied in deede, and not be dalyed with for shew, as I wish it were not, and not I alone. Here lyeth a padde to be pitied though not to be published, they that may amend the thing are in conscience to thinke of it. But what is trauell, as it is to be construed in this place, where it interrupteth traine, & bringes it in question, whether yong gentlemen, while they vse trauelling, do vse that, which is best both for their countrie, and themselues. What is it to trauell? It is to see coūtries abroad, to marke their singularities, to learne their languages, to returne from thence better able to serue their owne countrie here with such fourniture, as they prouided,

and such wisedom, as they gathered by obseruing things there.

Sure a good countenaunce to helpe trauelling withall, and to hide her skars, which in some may proue so in deede. But those some be not any generall patternes: in whom, some excellencie in nature, and vertuousnesse in disposition doth turne that to profit and good, which the thing of it selfe doth assure to be dangerous: bycause it may proue to be both perillous and pernicious in those and to those, which for heat are impetuous, for yeares to foreward, for wealth to rachelesse: and proceeding from them may be contagious to others, as cankers will creepe, and the ill taches of euery countrey do more easely allure, and obteine quicker cariage to enlarge them selues, then the good and vertuous do. But while they trauell thus, as sure me thinke I see, it is but of some errour caryed with the streame, which enwraps them so (onelesse some miscontentment at home in busie and displeased humours, vse the colour of language and learning, to absent themselues the better from that, against the which they haue conceyued some stomacke) what might they haue gained at home in the meane while? sounder learning, the same language, besides the loue and liking of their owne countrey soile which breed them, and beares them: by familiaritie, and continuance at home encreased, by discontinuance, and strangenesse mightely empared: while enamouring and liking of forreine warres doth cause lothing, and misliking of that they finde at home. Whereby our countrey receiueth a great blow, thorough alienation of their fantsies, by whom she should be gouerned, which will rather deale in nothing, then not force in the forreine.

What is the very naturall end, of being borne a countryman of such a countrey? To serue and saue the countrey. What? with forreine fashions? they wil not fit. For euery countrey setts downe her owne due by her owne lawes, and ordinaunces appropriate to her selfe, and her priuate circunstance vpon information giuen by continuers at home, & carefull countreymen.

The verie diuision of lawes, into naturall, nationall, and ciuill emport a distinction in applying, though the reason runne thorough, and continue generally one. That which is very excellent good abroad, and were to be wished in our countrey

vpon

vpon circunſtance which either will not admit it, or not but ſo troubleſomly, as will not quite the coaſt, nor agree with the ſtate is and muſt be forborne here, though it leaue a miſcontentment in the trauellours heade, who likes the thing moſt, and thinkes light of the circunſtance, which he ſayth will yelde to it, though experience ſay no: and in ſome but petie toyes do ſhew him, how leaning to the forreine hath misfaſhioned our owne home. I do not deny but trauelling is good, if it hap to hit right, but I think the ſame trauel, with minde to do good, as it alwaye pretendeth, might helpe much more, being beſtowed well at home. He that rometh abroade hath no ſuch line to lead him, as the taryer at home hath, onleſſe his conceit, yeares, and experience be of better ſtay, then theirs is, which be cauſes of this queſtion, and bring trauelling in doubt. For the ground of his vyage being priuate, though taken to the beſt, is vnfreindly to our common. It is like to an idle, laſie, young *gentlewoman*, which hath a very faire heire of her owne, and for idleneſſe, bycauſe ſhe wil not looke to it, combe it, pick it, waſh it, makes it a cluſter of knottes, and a feltryd borough for white footed beaſtes: and therfore muſt needes haue an vnnaturall perug, to ſet forth her fauour, where her owne had bene beſt, if it had bene beſt applied. Is not he worſe then mad, that hath an excellent piece of ground, made for fertilitie, and ſuffereth it to be ouergrower with wedes, while he wandreth abroade, and beholdes with delite, the good housbandes, and housbandrie in other men and other ſoiles? The preſident of a copie makes a child reſemble wel, and a certaine pitch to deale within a mans owne countrey in ſuch a kinde of life, to his and her auauncement, is the ſureſt, and ſoundeſt direction to any young gentleman: firſt to learne by, and then to liue by: and to leuell all that waye without any forreine longing.

If he take pleaſure in trauelling, and no care in expending, both the expenſe will bring repentaunce, when reaſon ſhall reclame, if euer ſhe do, (as in ſome deſperate caſes, fantſie is froward, and wil bide no fronting:) and the pleaſure bringes ſome greife, when the gentleman which in youth ſo much pleaſed himſelfe, in his age ſhall not be able to pleaſure his countrey, whom he cared for ſo litle, while he ſo counted of the forreine.

Forreine matters ſit vs not, and though our backes, yet not our braines, if we be not ſicke there. Forreine thinges be for vs in ſome caſes, but we were better to call home one forreine maiſter to vs, then they ſhould cauſe vs to be forreine ſcholers, to ſuch a forraging maiſter, as a whole forreine countrey is, to learne ſo by trauelling, and not by teaching.

Our *ladies* at home can do all this, and that with commendacion of the verie trauelled gentlemen: bycauſe it is not that, which they haue ſeene, that makes them of worth, but that which they haue brought home in language and learning, which they do finde here at their retourne. Our *ladie miſtreſſe*, whom I muſt needes remember, when excellencies will haue bearing, a *woman*, a *gentlewoman*, a *ladye*, a *Princeſſe*, in the middeſt of many other buſineſſes, in that infirmitie of ſexe, and ſundrie impedimentes to a free minde, ſuch as learning requireth, can do all theſe things to the wonder of all hearers, which I ſay young *gentlemen* may learne better at home, as her *Maieſtie* did, and compare themſelues with the beſt, whē they haue learned ſo much, as her *Maieſtie* hath by domeſticall diſcipline. It may be ſaid that her *Maieſtie* is not to be vſed for a preſidēt, which of a princely courage would not be ouerthrowne with any difficulty in learning that, which might auaunce her perſon beyond all praiſe, and profit her ſtate beyond expectation. But yet withall it may be ſaid, why may not young gentlemen, which can alledge no let to the contrarie, obtaine ſo much with more libertie, which her higheneſſe gat with ſo litle? It is wealth at will which egges them on to wander, and it is the ſame, which cauſeth them continue in the ſame humour, though they heare it miſliked. If they went abroad as *Embaſſadours*, that their Princes authoritie might make their entrie to great knowledge in greateſt dealinges: or if they were excellent knowen learned men, that all cunning would crepe to them, and honour them with intelligence, and notes of importance: or if they went in the traine of the one, or in the tuition of the other, where authoritie and awe might enforce their benefit, and ſaue them from harme, I would not miſlike it, to breede vp ſuch fellowes, as might follow them in ſeruice: but for any other of the particular endes, which be better had at

home,

home, I cast of comparisons. Good, plaine, and well meaning young *gentlemen* in purse strong, in yeares weake, to trauell at a venture in places of danger to bodie, to life, to liuing, though our owne countrey be also subiect to all the same perills, but not so farre from succour & reskue, Driue me to such a traunse, as I know not what to saye. Commende them I cannot bycause of my countrey: offend them I dare not, bycause of them selues, which may by discretion in themselues, and wisedome of their freindes prouide well for themselues, as I do confesse, though I feare nothing so much, as the ouerliking of forreine, and so consequently some vnderliking at home, which will neuer let them staye. Olde lawes in some countries enacted the contrarie, and sillie *Socrates* in *Plato* being offered to be helpt out of prison, as vniustely condemned by the furie of the people, and persuasion of his vnfreindes: would not go out of his countrey to saue his owne life, as resolued to die by commandment of that lawe, thorough whose prouision he had liued at home so long. Diuisions for religion, and quarrells of state may worke that which is not well for generall quiet, by being hartned abroade with the sight, and hearing of that, which some could be content to see, and heare at home.

*Plato* in his twelfth booke of lawes, seemeth to rule the case of trauelling, which moueth this controuersie. Where he alloweth both the sending out of his countrymen, into forreine landes, and the receiuing of forreine people into his countrey. For to medle neither with forreine actiõs, nor forreine agentes might sauour of disdaine, and to suffer good home orders to be corrupted by our forreine trauellers, or their forreine trafficquers might smell of small discretion. Wherfore both to build vpon discretion to preuent harme at home, and to banish disdaine to be thought well on adroad: he taketh this order both for such as shall trauell abroad into forreine countries from his, and for such as shall repare, from forreine countries vnto his. For his owne trauellers he enacteth first. That none vnder fourtie yeares in any case trauell abroad. Then restraining still all priuate occasions, for the which he will not dispense with his lawe, neither graunt any trauelling at all: he alloweth the state in publike to send abroad, embassadours, messagers, ob- Plato 12. de leg.

ſeruers, for ſo I turne *Plato* his word.

Such as are ſent abroad to warre for the countrie, though fourth of the countrie, he holdes for no trauellers, as being ſtill of, and in the ſtate: the cauſe of their abſence continuing their preſence, and the place of their abyding, not altering the nature of their being. And the like reckening he maketh of thoſe ſolemne embaſſadors, which they ſent to communicate in ſacrifice with their neighbours, at *Delphi*, to *Apollo*, in *Olympus*, to *Iupiter*, at *Nemea* to *Hercules*, in *Iſthmos* to *Neptune*: where he appointed the pacificque, and friendly Embaſſages to be furniſhed out of the moſt, the beſt, and braueſt citizens, which with their port, their preſence, their magnificence, might honeſt, and honour their countrie moſt: as to the contrary he requireth in his martiall lieuetenant, which in the camp, and fielde ſhall repreſent the ſtate of his country, credit, eſtimation, honour, purchaſed before by vertue and valure. His obſeruer, whom he alloweth to go abroad to ſee faſhions: he will haue not to be aboue threeſcore, not vnder fiftie yeares old, and ſuch a one, as ſhall be of good credit in his countrie, for great dealinges, both in warre and peace. For the occaſion of his trauell pretending to ſee the manners of men abroad, to marke what is well and them that are good, which be moſt times there, where the place is leaſt likely: and not to be marred by that which is ill, and them that are naught, which be there ofteſt, where good orders be rifeſt: to correct his countrie lawes by the better forreine: or to confirme them by the worſe: how can he iudge of any of theſe thinges, which hath not dealt in great affaires, and ſhewed himſelfe there to be a man of iudgement? or how is he able to auoide the euill, and cleaue to the good, whom yeares haue not ſtayed and giuen reaſon the raine, to bridle all deſires, that might turne him awry? Such a man, of ſuch a credit, of ſo many yeares, but no man yonger doth *Plato* ſend abroad, to learne in forreine countries, and to ſee forreine faſhions, ſo many of thoſe ten yeares betweene fiftie and ſixtie, as ſhall pleaſe him ſelfe beſt. But what muſt this trauellour do at his returne? There is a counſell appointed of the graueſt diuines for religion, of ten iuſtices for law, of the new and old ouerſeers for education, whereof ech one taketh

with

with him one younger mā, aboue thirtie & vnder fourtie. This counsell hath commission to deale in matters of lawe, either to make new, or to mend the olde: to consider of education, and learning, what is good and quickneth, what is ill and darckeneth. And what the elder men determine that the yonger must execute. If any of these young men behaue himselfe not well, the elder that brought him into the parlament, beareth blame of the whole house: those that behaue themselues well, are made honorable presidentes to their countrey to behold: as they are most dishonored if they proue worse then other. Where by the waye I note these three thinges. First the care they had to education, and learning euen in their cheife parlament. Secondly the reason they had to traine, and vse young men in their parlament. Thirdly their three speciall pointes of gouernement, according to the three kindes of persons, which were present in the parlament, *religion*, *lawe*, *education*. How to traine before *lawe*, how to rule by *lawe*, how to temper both traine, and *lawe* by *diuinitie*, and *religion*. 1. 2. 3.

Before this counsell, the obseruer presenteth himselfe at his returning home, and there declareth, what he hath either learned of them abroad, or deuised by their doinges, for the helpe of his countrey lawes, of his countrey education, of his countries prouision. And if he seemed neither better nor worse, neither cunninger, nor ignoranter, at his returne home, then he was at his departure from home: he was commended for his good will, and no more was said to him. If he seemed better and more skilfull, he was not only honored by the present parlament, while he liued, but by the whole countrey after his death. If he seemed to returne worse, he was commaunded to vse companie, neither with young, nor olde, as one like to corrupt vnder colour of wisedom. And if he obayed that order, he might liue still, howbeit but a priuate life. If he did not obay, he was put to death. As he was also if he were found to be busie headed, and innouating any thing after the forreine concerning either *lawe*, *liuing*, or *education*. Beholde the patterne of a trauellour, rewarded for his well, punished for his ill: neither ill requited, where he meant but well.

Then for reparers from forreine countries into his, whom he

will haue well entertained in any caſe, he appointeth foure
1. kindes. The firſt wherof be *merchantes*, whoſe mercates, hauens, and lodging, he aſſigneth to be without the citie but very neare to it: and certain officers to ſee, that they innouate nothing in the ſtate, that they do, & receaue right, that they haue all thinges neceſſarie, but without ouerplus.

2. The ſecond kinde of ſtraungers he appointeth to be ſuch as arriue for *religion*, for *philoſophie*, for *learning* ſake, whom he willeth the *Diuines*, and church *treaſurers*, to entertaine, to lodge, to care for, as the preſidentes of true hoſpitalitie for ſtraungers. That when they ſhall haue taryed ſome conuenient time, when they ſhall haue ſeene, and heard, what they will deſire to ſee or heare: they may depart without either doing, or ſuffering any iniurie or wrong. And that during their abode for any plea vnder fiftie drammes, the *Diuines* ſhalbe iudges betwene them, and the other partie: if it be aboue that ſumme, that then the maior of the citie ſhall determine the matter.

3. The third ſorte were *Embaſſadours*, ſent from forreine Princes, and ſtates, vpon publike affaires. Their entertainment he commendeth to the common purſe, their lodging to ſome generall, ſome coronell, or ſome captaine onely. The care of them was committed to the hie *treaſurer*, and their hoſt, where they lodged.

4. The fourth kinde was ſuch *obſeruers* from ſome other place, as his countrey did ſend abroad before, aboue fiftie yeares old, pretending a deſire to ſee ſome good thing among them, or to ſaye ſome good thing vnto them. This kinde of man he excludeth from none, as being comparable with the beſt, bycauſe of his perſon ſo aduiſedly chooſen. Who ſo was wiſe, wealthy, learned, valiant, might entertaine, and entreat him. When he minded to depart after he had ſeene, and obſerued all thinges at full, he was ſent away honorablely, with great preſentes, and rewardes. Thus thinketh *Plato* both of comers in, and goers out of one countrey into another. But you will ſay this was a deuiſe of *Plato* in his lawes, as other be in his common weale. Yet it is a wiſemans deuiſe, that findes the harme, and would auoide it, and in this our caſe is well worthy the weying. But as *Plato* needs not to bluſh for the deuiſe, which is grounded

vpon

vpon incorruption, whervnto we ſay that trauelling is a foe: ſo if ſuch a lawe were in very deede, politikly planted in any common weale, as it is naturally engraffed in any honeſt witte: there would be exception notwithſtanding againſt it. In all this *Platonicall* prouiſion, we may eaſely obſerue, that his cheife care is by trauelling, either to amend the countrey, or not to marre it: and that the forreine vſually is a ſteppemother to a ſtrange countrey. Therefore as young gentlemen maye trauell, both for their pleaſure, to ſee forreine countries, and for their profit, to returne wiſe home: ſo their owne countrey deſires them, to minde that profit in deede, and not to marre it with to much pleaſure, which is the cauſe why that all ages haue miſliked *trauelling*, as the occaſion of corruption in moſt, and thinke it better forborne for hindring of ſo many, then to be allowed, for the good of ſome few, which is haſarded at the firſt, and vncertaine to proue well. The reaſon of all this is, both for the forreine euill, which may corrupt, and for the very good, which will not fit, be it neuer ſo fit their, fromwhence it is fetcht.

But to my purpoſe, and the training at home for home. I remit this trauelling abroad to their conſideration, which vſe it, which I dare not quite miſlike, bycauſe I ſee very many honeſt people, which haue trauelled, and the argument of miſliking receiueth inſtance, that the thing may be well vſed, euen bycauſe ſome do miſuſe it, whervnto all other indifferences elſe be alſo ſubiect. Nay I dare ſcant but thinke well of it, bycauſe my Prince doth allow it, thorough whoſe licence their trauelling is warranted. I ſay but thus much generally though ſome traueller do ſome good to his countrey, euē by the frute of his trauell, and moſt in beſt places: that yet the ſtaturie countrieman doth a great deale more. The reaſon why is this. The continuall reſidenciarie at home hath his eye ſtill bent vpon ſome one thing: where he meanes to light, and makes the direct and naturall meane vnto it: which though the trauellers do alledge to be their minde to, yet their meane is not ſo fit, as that is, which ordinarily, & orderly is made for the thing. Neither is this allegatiō generall. For we ſee the courſe which the moſt do vſe after their returne, to bewraie a paſſage for plea-

ſure, rather then any ſound, and aduiſed enterpriſe. And therefore I do wiſh the domeſticall traine to be well trauelled to better vs with our owne, & that we did not ſo much trie how forraine effects do make vs out of faſhion, though they feede our fantſies, & that it would pleaſe well diſpoſed yong gentlemen to ſort them ſelues betimes to ſome kinde of learning to make them in deede liberall, their abilitie being throughly ſenſed, againſt feare of corruption, to ſerue their country honorably that way which doth ſo honour them.

For as all will be lawyers, or in houſes of law, and court, to ſome priuate end: ſo what if ſome of choice became both diuines, and phyſicianes, and ſo furth in other learned ſciences, as I ſaid before? If there be any gentleman in our countrie ſo qualified at this daie in any kind of learning, is he not therefore prayſed, eſteemed, and honoured of all others, and aboue all others of his calling, and ſomewhat higher to which are: not comparably qualyfied? Whence I gather this argument: That the worthynes of the thing is confeſſed by the honour giuen vnto it, and that ſuch as deſire honour ought to ſeeke for ſuch worthineſſe, as enforceth the aſſured confeſſion of the beſt deſerued honour. And I pray you be not theſe faculties for their ſubiect to be reuerenced, as they are? and for their effectes to be eſteemed of ſpeciall account? which haue bene allway the very groundes of the beſt, and moſt beneficiall nobilitie? I do not hold *Tamerlane*, or any barbarous, and bloody inuaſions to be meanes to true nobilitie, which come for ſcourges: but ſuch as be pacifike moſt, and warlike but vpon defenſe, if the country be aſſailed: or to offend, if reueng be to be made, and former wrong to be awraked. Neither take I wealth to be any worthy cauſe to renownie the owner, vnleſſe it be both got by laudable meanes, & likewiſe be employed vpon commendable works: neither any qualitie or gift, which beawtifieth the body vnleſſe vertue do commende it, as ſeruiceable to good vſe, neither yet any endewement of the minde, but

Philo

onely ſuch as keepe reſidence in reaſon, hauing authoritie in hand, and direction to rule, by the philoſophers termed τὸ ἡγεμονικὸν. Wherein thoſe qualities do claime a tenure, which I haue aſſigned as foundations to honour, and notes of nobi-

litie

litie, worthy the esteeming, & of inestimable worth. Who dare abase diuinitie for the thing it selfe? or who is so impudent, as not to confesse that profession honorable which hath God himselfe to father, and friend, our most louing, and mercifull maker: the deuill himselfe to enemie and foe, our most suttle, and despitefull marrer, the doctrine of life, the danuter of death? Some scruple there is now, which was not sometime when the allurement was larger, the liuing fatter, and the countenaunce greater: but the matter is now better, though the man be brought both to more basenes in opinion, and bareneſſe in prouision, and will honour a good gentleman, which will seeke honour by it, and ought so to do. The time was when the great *Cesar*, at his going furth from his house in his sute for the great pontificate sayd to his mother, that she should either see her sonne at his returne the great bishop, or else no body. Such a step was that state to his whole preferment after. *Isocrates* in his oration, where he frameth a prince, ioyneth priesthood with the prince, as two thinges of like care, requiring like sufficiencie in persons, like skill in well handling, which two sayth he, euery one thinkes, he can cunningly weild, but hardly anie one can handle them well.

Plut. in Cæs.

Ad 1. Nicocleon.

If gentlemen wil not trauel & professe *physicke*, let them feele the price of ignorance, and punish their carcasses besides the consumption of their cofers, as all learning being refused by them hath no other way to reueng her selfe, then only to leaue them to ignorance, which will still attend to flatter and fawne there where small stuffing is, and that which is most miserable, bycause themselues see it not, will cause them selues to be their owne *Gnatoes*, a most vnproper part, to be seene vpon a stage, when the same person plaieth *Thraso*, and answereth himselfe, as if he were two. Were it not most honorable for them to see these effectes in their owne persons? *singuler knowledge* where studie is for knowledge and knowledge for no neede? *liberall execution*, where desire to do good, & good for gramercie be the true ends of most honour? where the promises from heauen, the princes vpon earth, the perpetuall prayer, & neuerdying prayse of the profited people will remember, & requite that honorable labour, so honestly employed, that for-

tunate reuenew so blessedly bestowed, not for priuate pleasure, but for common profit?

Albeit there is one note here necessarily to be obserued in yong *gentlemen* that it were a great deale better that they had no learning at all and knew their owne ignorance, then any litle smattering, vnperfit in his kinde, and fleeting in their heades. For their knowne ignorance doth but harme them selues, where other that be cunning may supply their rowmes: but their vnripe learning though pretie in the degree, and very like to haue proued good, if it had taryed the pulling, and hung the full harueſt, doth keepe such a rumbling in their heades, as it will not suffer them to rest, such a wonder it is to see the quickesiluer. For the greatnes of their place emboldeneth the rash vnripenes of their studie, in what degree so euer it be, whether not in digesting that which they haue read, or in not reading sufficiently, or in chusing of absurdities to seeme to be able to defende where their state makes them spared, and meaner mens regard doth procure them reuerence, though their rashnes be seene, or in not resting vpon any one thing, but desultorie ouer all. A matter that may seeme to be somewhat in scholes, euen amongest good scholers: and very much in that state, where least learning is cõmonly best liked, though best learning be most aduaũced, when it ioynes with birth in sowndnes, and admiration. As the contrary troubleth all the world, with most peruerse opinions, beginning at the insufficient, though stout *gentlemã*, & so marching forward still among such, as make more account of the person whence the ground comes, then of the reason which the thing carieth. Wherefore to conclude, I wish yong *gentlemen* to be better then the commõ in the best kinde of learning, as their meane to come to it, is euery way better. I wish them in exercise, and the frutes thereof to be their defendours, bycause they are able to beare out the charge, wherevnder the common of neceſſitie must shrinke: That both those wayes they may helpe their countrie in all needes, and themselues, to all honour.

The Princes traine.

The *prince* and *soueraigne* being the tippe of *nobilitie*: and growing in person most priuate for traine, though in office most publike for rule, doth claime of me that priuate note, which

which I promiſed before. The greateſt *prince* in that he is a childe, is, as other children be, for ſoule ſometimes fine, ſometimes groſſe: for body, ſometimes ſtrong, ſometimes weake: of mould ſometime faire, ſometime meane: ſo that for the time to beginne to learne, and the matter which to learne, and all other circumſtances, wherein he communicateth with his ſubiectes, he is no leſſe ſubiect, then his ſubiectes be. For exerciſe to health, the ſame: to honour, much aboue: as he is beſt able to beare it, where coaſt is the burden, and honour the eaſe. We muſt take him as God ſendes him, bycauſe we cannot chuſe, as we could wiſh: as he muſt make the beſt of his people, though his people be not the beſt. Our dutie is to obey him, and to pray for him: his care willbe to rule ouer vs, and to prouide for vs, the moſt in ſafetie the leaſt in perill. Which ſeeing we finde it proue true in the female, why ſhould we miſtruſt to find it in the male? If the prince his naturall conſtitution be but feeble, and weake, yet good traine as it helpeth forwardnes, ſo it ſtrengthneth infirmitie: and is ſome reſtraint euen to the worſt giuen, if it be well applyed, and againſt the libertie of high calling oppoſe the infamie of ill doing. Which made euen *Nero* ſtay the fiue firſt yeares of his gouernment, and to ſeeme incomparable good. When the yong princes elementarie is paſt, and greater reading comes on, ſuch matter muſt be pikt, as may plant humilitie in ſuch height, and ſufficiencie in ſuch neede, that curteſie be the meane to winne, as abilitie to wonder. Continuall dealing with forraine *Embaſſadoures*, & conferring at home with his owne counſellours require both tongues to ſpeake with, and ſtuffe to ſpeake of.

And wheras he gouerneth his ſtate by his two armes, the *Eccleſiaſticke*, to keepe, and cleare religion, which is the maine piller to voluntarie obedience: and the *Politike*, to preſerue, and maintaine the ciuill gouernment, which doth bridle will, and enforceth contentment: if he lacke knowledge to handle both his armes, or want good aduice to aſſiſt them in their dealing, is he not more then lame? & doth not the helpe hereof conſiſt in learning? Martiall ſkill is needfull: But it would be to defend, bycauſe a ſturring *Prince* ſtill redye to aſſaile, is a plague to his people, and a puniſhment to him ſelfe, and in his moſt

gaine, doth but get that, which either he or his muſt one daye looſe againe, if the loſſe reſt there, and pull not more with it. But religious ſkill is farre more maſſiue: bycauſe religion as it is moſt neceſſarie for all, ſo to a *Prince* it is more then moſt of all, who fearing no man, as aboue mans reache, and commanding ouer all as vnder his commiſſion, if he feare not God his verie next both auditour, and iudge, in whoſe hand is his hart? and what a feare muſt men be in for feare of moſt ill, when the *Prince* feares not him, who can do him moſt good? Almighty God be thanked, who hath at this daye lent vs ſuch a *Princeſſe*, as in deede feareth him, that we neede not feare her which deſeruing to be loued deſires not to be feared. I wiſh this education to be liked of the *Prince*, to pull the people onward, by example that they like of, though they cannot aſpire to: as I pray God long preſerue her, whoſe good education doth teach vs, what education can do, wherby neither this lande ſhal euer repent, that education of it ſelfe did ſo much good in her: and I haue good cauſe to reioice that this my labour concerning education comes abroad in her time.

## *Chapter* 40.

*Of the generall place, and time of education. Publike places, Elementarie, Grammaticall, Collegiate. Of bourding of childrē abroad from their parentes houſes, and whether that be beſt. The vſe and commoditie of a large, and well ſituate training place. Obſeruations to be kept in the generall time.*

THeſe two circunſtances for the generall place, and the generall time, concerne both the exerciſe of the bodie, and the training of the minde ioinly, bycauſe they both are to be put in execution in the ſame place, & at the ſame time, though not at the ſame howres. For the particular times, and places I will deale in myne other treatiſes, where I will accomodate the particular circumſtance to the particular argument. Priuate places, where euery parent hath his children taught within his doares, haue but ſmall intereſt in this place: bycauſe ſuch a parent, as he may take or leaue of the generall traine, what it ſhall pleaſe him, his owne liking being the meaſure to leade

leade him: ſo for exerciſe, or any other thing he is the appointer of his owne circumſtance, and his houſe is his caſtle.

Publike places be either elementarie, grammaticall, or collegiate. For the collegiate places, whether they be in the vniuerſities, or without, they be lightly well ſituate, and for both the traines reſonably well builded, ſpecially ſuch as haue a cloyſture or galerie for exerciſe in foule weather, and the open fieldes at hand for the faire. If there be any fault in that kinde, it may be ſet downe, in hope ſooner to haue it amended in new erections, when ſuch founders ſhalbe found: then to be redreſſed in thoſe which be erected already: bicauſe theſe buildinges be reſtrained to the ſoile, where on they ſtand. Yet wiſh for the better may take place, when the want is found, though the effect do follow a long while after, if it euer do at all. Diuiſion of publike places. Collegiat.

The elementarie places admit no great counſell, bycauſe ſuch as enter the yong ones, do prouide the rowmes of them ſelues, and the litle people be not as yet capable of any great exerciſe: ſo that there is no more to be ſaid herein but this, that the Elementarie teachers prouide their rowmes as large as they may, & that the parētes domeſticall care ſupply: where the maiſters prouiſion is not ſufficient. For as the collegiate yeares muſt direct themſelues moſt, bycauſe they are after a certaine degree ſet ouer to their owne gouernment: ſo the elementarie, bycauſe of their weakenes and youth muſt be ioyntly helpt betwene the maiſter and the parent, this point for the petie ones being altogither priuate, and vpon priuate charge, as the other collegiate is altogither publicke and vpon publicke erection though alway proceeding from ſome priuat meane. But if any well diſpoſed wealthie man for the honour that he beareth to the murthered infantes, (as all our erections haue ſome reſpect that way,) would beginne ſome building euen for the litle yong ons, which were no encreaſe to ſchooles, but an helpe to the elementarie degree, all they would pray for him, and he himſelfe ſhould be much bound to the memorie of the yong infantes, which put him in remembraunce of ſo vertuous an act. And rich men which haue much more then neceſſary enough, though none of them thinke he haue ſimply enough, would be ſtirred forward by all good & earneſt people, which Elementarie.

fauour the publicke weale, whoſe foundation is laide in theſe petie infantes, to ſpend the ſupererogation of their wealth that waie, where it will do moſt good to other, and leaſt harme to themſelues.

3. Grammaticall.

The places where the the toungues be taught, by order and art of grammer, require more obſeruation, bycauſe the yeares that be or at the leaſt ought to be emploied that way be fitteſt, both for the faſhioning of the body, and for framing of the minde: moſt ſubiect to the maiſters direction, and conſiſt of a compound care, publicke erection, which prouideth them places wherein to learne: and priuate maintenaunce which furniſheth out the reſt. The ſcholers either come daily from their fathers houſes to ſchoole, or be bourded at their charges ſomewhere verie nigh to the ſchoole.

Of bourding abroad.

Where there riſeth a queſtion whether it be better for the childe to boord abroad with his maiſter, or ſome where elſe: or to come from home daily to ſchoole. If the place where the parentes dwell, be neare to the ſchoole, that the nighnes of his maiſters houſe can be no great vantage: or but ſo farre of, as the very walke may be for the boyes health: and the parent himſelfe be carefull and wiſe withall, to be as good a furtherer in the training, as he is a father to the being of his owne chield: certainely the parentes houſe is much better, if for nothing elſe, yet bycauſe the parent may more eaſily at all times entend the goodnes of his owne, being but one or few, then the maiſter can, at ſuch extraordinarie times as the bourding with him, doth ſeeme to begge his diligence, being both tired before, and diſtracted among many. Further, all the conſidetations which do perſwade men rather to haue their children taught at home, then among the multitude abroad, for the bettering of their behauiour, do ſpeake for their bourding at home, if the parentes will conſider the thing well: Bycauſe the parent may both ſee to the entertainement of his childe, when he is from ſchoole, and withall examine, what good he doth at ſchoole. For vndoutedly the maiſters be wearied with trauelling all the day, ſo that the priuate help within their houſes, can be but litle, without both ouertyring the maiſter, and ſhottening his life, and the dulling of the childe, if he ſtill pore

vpon

vpon his booke. Times of recreation muſt be had, and are as requiſite to doe thinges well any long time, as ſtudying is neceſſarie to do any thing well at any time. For can any man but thinke it a great deale more, then a ſufficient time for the maiſter to teach, and the ſcholer to learne dayly from ſix in the morning till eleuen, and from one in the afternoone till wellnigh ſix at night, if theſe houres be well applied? nay if they were a great deale fewer? And may not the reſidew be well enough beſtowed vpon ſolace and recreation in ſome chaunge to the more pleaſant for either partie? In the maiſters houſe, I graunt children may keepe ſchoolehowers better, and be leſſe ſubiect to loytering and trewantrie. The maiſters care in his generall teaching may eye them nearer, bycauſe they be in his ſo neare tuition, and in place of his owne children, being committed vnto his priuate care by their owne parentes and friendes, he may more eaſily diſpence with their howers, if they fortune to minde many elementarie pointes at one time: and ſooner finde out their inclination, then in the generall multitude. And if any particular preferment be incident to his houſe, without the common wearying both of the ſcholer and maiſter, ſome thing may be done. There be alſo many priuate conſiderations, which ſome parentes follow in the diſplacing of their children from their owne houſes, which I remit to their thoughtes, as I reſerue ſome to myne owne. If the maiſter do entend onely ſuch ſcholers as he bourdeth, and haue both in himſelfe abilitie to performe, what is needefull for the beſt traine: and haue ſuch a conuenient number as will riſe to ſome hight in the traine, I know none better, ſo the place where he dwelleth, and teacheth do anſwere in conuenientnes, and ſituation & ſome circumſtances, elſe. But while he careth to haue his bourders leanne, ſure ſome ſlow paying parentes will keepe him leane, if he looke not well to it, & his gaine will go backeward, beſides the continuall miſcontentmentes. At home ſpoiles, ſoilthes, twentie things, are nothing in the parentes heauenly eye, which ſelfe ſame be death abroad, where the parent hath another eye: and yet the things miſliked not auoidable euen at home. But what if ſickenes, nay what if death cõe in deede, the all things be conſtrewed to the worſt, as if death did not know

where the parent dwells. And though the maister doe that which the ciuill law requireth in deposing, and vse not onely so much diligence to preserue, but much more then in his owne, yet all that is nothing. Wherefore as parentes must beware of boording out for their owne good: so maisters must be warie of admitting any for their owne harme. And sure to set downe my resolution, me thinke it enough for the maister to take vpon him the traine alone, being so great both for exercise and learning, as I wish him well considered, that can do both well. If parentes dwell not neare the schoole, let some neighbours be hostes, which may and will entend it, and deliuer the maister of the parentes care, whom euen they will fauour more, if they find profit by his schooling. They be distinct offices, to be a parent and a maister, and the difficulties in training do eager sore enough, though the same mā be troubled with no more. Boording, that is the vndertaking of both a fathers and a maisters charge requireth many circumstances of conuenientnes in place, of prouision for necessities, of trustie and diligent seruauntes, & a number moe: besides indifferencie in the parent to be armed against accidentes, where there is no euident default, and to content truely where there is great desert: as the maister is to giue a great account of two seuerall cures, a personage for his teaching, & a vicarage for his boording. The maisters charge is great of it selfe, but this composition of a duble office is a meruelous matter. If the maister minde his boorders eitheer only or most, where his charge is ouer moe, where then is his dutie? if not, what gaine haue those boorders, by their maisters priuate? If he teach but boorders let him looke to himselfe, for his charge will proue chargeable moe wayes then one: & those that be best able to put forth to boord, are alway most strait in making all audittes, and to amplifie offences before they be proued, without eitheir conference or contentment. I wish parentes therefore to be warie, ear they set ouer their owne person for more then the training: and the maisters to be as warie for feare of had I wist. But to the grammer schooles. As the {elementaries of force must be neare vnto their parentes by cause of their youth, and therefore are not to be denied the middle of cities and townes: so

I could

I could wish that grammer schooles, were plãted in the skirtes and suburbes of townes, neare to the fieldes, where partely by enclosure of some priuate ground, for the closer exercises both in couert and open: partely for the benefit of the open fieldes for exercises of more raunge, there might not be much want of roome, if there were any at all. To haue a faire schoole house aboue with freedome of aire for the toungues, and an other beneth for other pointes of learning, and perfiting or continuyng the Elementarie entrances, which will hardly be kept, if they be posted ouer to priuate practising at home: to haue the maister and his familie though of some great number conueniently well lodged: to haue a pretie close adioyning to the schoole walled round about, & one quarter if no more couered aboue cloisture like, for the children exercise in the rainie weather, as it will require a good minde and no meane purse: so it needs neither the conference of a countrey, as *Lacedemon* did in *Athenæus*, and *Plato*, as *Athens* did in *Pausanias*, *Suidas* and *Philostratus*, as *Corinth* did in *Diogenes Laertius*: nor yet the reuenue of a Romain Emperour, whose buildinges in this kinde, were most sumptuous and magnificent, as *Adrian* the Emperours *Athenæum*, *Hermeum* and *Panathenaicum* at *Tibur*, and *Neroes Therma* at *Rome*, which in one building furnished out both learning & exercise as it appeareth by the discriptions of their places called, *Gymnasia*, *xysta*, and *Palæstræ*.

There is wealth enough in priuate possession, if there were will enough to publike education. And yet we haue no great cause to complaine for number of schooles and founders. For during the time of her *Maiesties* most fortunate raigne already, there hath bene mo schooles erected, then all the rest be, that were before her time in the whole Realme. My meaning is not to haue so many, but better appointed both for the maisters entertainment, and the commoditie of the places. Small helpe will make most of our roomes serue, and small studie with great good will and honest salarie to maintaine a sufficient man, will make our teachers able both to enstructe well and to exercise better. The places of learning and exercise, ought to be ioint tenementes, and neare neigbours capable of number, which must be limited by the neede of the countrey,

where the ſchoole ſtandeth, and the maiſters maintenaunce which way it muſt riſe. For if it riſe by the number, better for him few and choice, ſo they conſider his paines accordingly. And ſure experience hath taught me, that where the maiſter is left to the vncertaintie of his ſtipende to encreaſe or decreaſe with his diligence, that there he will do beſt, and the children profit moſt, allway prouided that he deale with no more, then he can bring vp vnder him ſelfe, and haſard not his owne credit, nor his childrens profit vpon any abſolute vnderteacher. Whoſe vſe is not, as we now practiſe it in ſchooles, where indeede vſhers be maiſters of them ſelues, but to aſſiſt the maiſter in the eaſier pointes of his charge, which ought to haue all vnder his owne teaching, for the cheiſe pointes, and the ſame vnder the vſhers, for more vſuall and eaſie, as in the teaching of the Latin toungue, I will declare more at large. Where the very practiſe wil confirme my wordes, & proue them to be true.

Againe, it is halfe a wonder euer to bring forth a good ſcholer in the hart of a great towne: where there be chaunge of ſchooles, & many ſtraunge circunſtances to procure chaunge, as it ſhall pleaſe the child. Who notwithſtanding he haue his will followed in the chaunge, yet ſeldome winneth very much by the chaũge: though the ſecond maiſter oftimes make ſhew of the formers ground worke, which is made but light of, bycauſe it kepeth lowe.

If the maiſters ſtipend do riſe by foundacion, and ſtanding payment, yet the place may not be ouercharged with number: nor the maiſter with care to prouide things needfull any other wayes then onely by his trade. For what reaſon is it to haue a mans whole labour, and to allow him liuing ſtant ſufficient for a quarter? or what pollicie is it, to haue him that ſhould teache well, to be enforced for neede, to medle with ſome trade, quite different from the ſchoole. In this pointe the *Pope*, and Canon lawe weare meruelous freindly to maiſters, and helped them ſtill with ſome Eccleſiaſticall maintenaunce, as it appeareth in *Gregories* Decretales, the fifth title of the firſt booke, *De Magiſtris*. And the Gloſe ripping further then the text, is yet more freindly. And our owne countrey alſo, in benefit of priuiledge, by the common lawe at this day, doth not frowne vpon vs, and

for

for certaine immunities, letteth vs enioye that benefit, which the *Canomiſt* meant vs. And the good Emperour *Frederick* did further by his freindly and fauorable conſtitution, which he cauſed to be placed in the fourth booke of *Iuſtinians* new Codex, the thirteenth title, *Ne filius, pro patre*, where the Gloſſe, making an anatomie of the Emperours meaning, and deſirous to do vs good, helpeth vs particularly and properly to.

Among many cauſes which make ſchooles ſo vnſufficiently appointed, I know not any, nay is there any? that ſo weakneth the profeſſion as the very nakednesſe of allowance doth. The good that commeth from and by ſchooles is great and infinite: the qualities required in the teacher many and reſolute: the charges which his freindes haue bene at in his bringing vp much and heauy: and in the way of preferment, will ye wiſh any of any worth to ſet downe his ſtaffe at ſome petie portion, which euen they that praiſe it, would not be content to haue their owne ſit downe with, though the founder follow his preſident, and the time haue bene, when with the Church helpe ſome litle would haue ſerued? but the caſe now is quite altered. In theſe our dayes eche mā will enhaunce in his owne, without reaſon or remorſe: but in profeſſions of greateſt neede and moſt account, they will yeelde no more allowance, then the auncient rent, where all thinges be improued. Yet oftimes they meete with bookmen in ſome kinds, which wil bite them courſdly. But thoſe bookmen be neither Elementarie teachers, nor yet Grammarians. Our calling creepes low and hath paine for companion, ſtil thruſt to the wall, though ſtil cōfeſſed good: Our comfort perforce is in the generall concluſion, that thoſe thinges be good thinges, which want no praiſing, though they go a cold, for want of happing. For our ſchoole places, which I do know, the moſt are either commodiouſly ſituate already, or being in the hart of townes might eaſely be chopt for ſome field ſituation, farre from diſturbaunce, and neare to all neceſſaries. It were no ſmall part of a great and good erection, euen to tranſlate roumes to more conuenient places, either by exchaunge or by new purchace: and I do thinke that licences to that ende, will be more eaſely graunted then to build moe ſchooles. The inconueniences which I my ſelfe haue felt that

Probitas laudatur & alget.

waye, both for mine owne, and for my ſcholers health, and the checking of that, which of long I haue wiſhed for: I meane ſome traine in exerciſe, do cauſe me ſo much to commēd field roome. Though I my ſelfe be not the worſt appointed within a citie for roome, thorough the great good will towardes the furtherance of learning, and the great coſt, in the purchaſing, and apparelling the roome to that vſe, done by the worſhipfull coinpanie of the *marchaunttailours* in London. In whoſe ſchoole I haue bene both the firſt, and onely maiſter ſence the erection, and their haue continued now twenty yeares.

If ye conſider, what is to be done in theſe roomes which I require, ye ſhall better iudge what roomes will ſerue. In the ſchoole the toungues be taught, and the Elementarie traine continued at times thervnto appointed, for thoſe, two roomes will ſerue. An vpper, with ſome conuenient diſcharging the place from noyſome ayre, which the verie children cauſe: and from to great noiſe if the place be vawted vnder, or encloſed with other building: and an other beneath likewiſe appointed, to ſerue for what elſe is to be done. They that will haue their children learne all that I haue aſſigned them vpon good warrant of the beſt writers, and moſt commendable cuſtome, if their capacities be according, may haue their turne ſerued for: & thoſe that will not, need not, but the oportunity of the place, & the cōmoditie of ſuch trainers, wherof a ſmal time wil bring forth a great meany, will draw many on, and procure good exhibitours to haue the thing go forward. I could wiſh we had fewer ſchooles, ſo they were more ſufficient, and that vpon cōſideration of the moſt conuenient ſeates for the countries, and ſhires, there were many put together to make ſome few good. *Inſufficiencie* by diſtraction diſmembers, and weakens: *ſufficiencie* by vniting ſtrengthens, and doth much good. To conclude I wiſhe the roome commodious for ſituacion, which in training vp of youth hath bene an olde care, as it appeareth by *Xenophon* in the ſchooling of *Cyrus* and the *Perſian* order: large to holde, and conuenient to holde handſomely. For as *reading*, and thinges of that motion do require ſmall elbow roome: ſo *writing*, and her appendentes may not be ſtraited. *Muſicke* will cumber if it be confounded. Where *writing* wilbe allowed,

there

there *drawing* will not be driuen out. But exerciſe muſt haue ſcope. And ſuch kinde of roomes, if the multitude be not to bigge, or the waye to ſchoole not to farre for the infant, with ſome litle diſtinctions, and parting of places, will ſerue conueniently both for the *Elementarie*, and the *Grammarian*, and ſo much the better.

For the time there is but litle to be ſaid at this time: bycauſe in the Elementarie and ſo onward, I meane by the grace of God to apply all circunſtances ſo neare, and ſo preciſely to ſchoole vſes, as the maiſter ſhalbe able ſtreight way to execute: if he do but follow that which ſhalbe ſet before him, for *matter* wherin: for *manner* how: for *time* when to do eche thing beſt. For the generall exerciſing time. Theſe two groundes of *Hippocrates*, muſt be ſtill kept in remembraunce, to vſe no exerciſe when ye be very hungrie: neither yet to eate before ye haue vſed ſome exerciſe. The time.

For the generall learning times: to begin, the ſtrength of body, and conceit of minde were made the generall meanes: to continue, perfectneſſe, and vſe were appointed the limittes: for the midle houres this I thinke, that it were not good, to go to your booke ſtreight after ye riſe, but to giue ſome time to the clearing of your body. As alſo ſtudie after meate, and faſt before ye ſleepe beareth great blame for great harmes to health, and to much ſhorning of life. From ſeuen of the cloke, though ye riſe ſooner, (as the *lambe* and the *larke* be the prouerbiale leaders, when to riſe and when to go to bead) till tenne before noone, and from two till almoſt fiue in the after noone, be the beſt and fitteſt houres, and enough for children wherin to learne. The morening houres will beſt ſerue for the memorie & conceiuing: the after noone for repetitions, & ſtuffe for memorie to worke on. The reaſons be the freeneſſe, or fulneſſe of the head. The other times before meat be for exerciſes, as hath bene fully handled hertofore. The houres before learning, and after meate, are to be beſtowed, vpon either heating of the bodie, or ſolacing of the minde, without to much motion: wherin as I ſaid before the greateſt part, and the beſt to be plaid conſiſteth vſually in the trainers diſtretion, to apply thinges according to the circunſtances of perſon, place, and time. To con-

clude we muſt be content with thoſe places, which be already founded, and vſe thoſe houres which be already pointed to the beſt that we can, and yet prepare our ſelues towardes the better, when ſoeuer it ſhall pleaſe God to ſend them. And by perſwaſion ſome maiſters maye well enough bring wiſe parentes to yeelde vnto this note, and to giue it the triall. In the meane time ſome excellent man hauing the commoditie of a well ſituate houſe, and being able to commaund his owne circunſtance, neither depending of other mens helpe, wherof he cannot iudge, and ſo that way leaſing ſome authoritie in direction, may put many excellent concluſions in triall.

## Chapter 41.

*Of teachers and trainers in generall, and that they be either Elementarie, Grammaticall, or Academicall. Of the Elementarie teachers abilitie, and entertaiment. Of the Grammer maiſters abilitie and his entertaiment. A meane to haue both excellent teachers and cunning profeſſors in all kindes of learning, by the diuiſion of colleges according to profeſſions: by ſorting like yeares into the ſame roumes: by bettering the ſtudentes allowance and liuing: by prouiding and maintaining notable well learned readers. That for bringing learning forward in his right and beſt courſe, there would be ſeuen ordinarie aſcending colleges for Toungues, for Mathematikes, for Philoſophie, for Teachers, for Phyſicians, for Lawyers, for Diuines, and that the generall ſtudie of Lawe would be but one ſtudie: Euery of theſe pointes with his particular proofes, ſufficient for a poſition. Of the admiſſion of teachers.*

ALTHOVGH I deuided the traine of education into two partes, the one for learning to enrich the minde: the other for exerciſe to enable the body: yet I reſerued the execution of both to one and the ſame maiſter: bycauſe neither the knowledge of both is ſo exceſſiue great, but it may eaſely be come by: neither the execution ſo troubleſome, but that one man may ſee to it: neither do the ſubiectes by nature receiue partition ſeeing the ſoule and body ioyne ſo freindly in lincke, and the one muſt needes ſerue the others turne: and he that ſeeth

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the neceſſitie of both, can beſt diſcerne what is beſt for both. As concerning the trainers abilitie, whereby he is made ſufficient to medle with exerciſes, I haue already in my conceit ſufficiently enſtructed him, both for the exerciſes themſelues, and for the manner of handling them according to the rules and conſiderations of *Phyſick*, and *Gymnaſtick*, beſides ſome aduertiſements giuen peculiarly to his owne perſon: wherin I dwelt the longer, and delt the larger, bycauſe I ment not to medle with that argument any more then once, and for that point ſo to ſatisfie the trainer, whereſoeuer he dwelt, or of what abilitie ſoeuer he were, as if he liſted he might reſt vpō my rules being painfully gathered from the beſt in that kinde. If he were deſierous to make further ſearch, and had oportunity of time, and ſtore of bookes: I gaue him ſome light where to beſtow his ſtudie.

Teachers, Elementarie. Grammaticall. Academicall.

Now am I to deale with the teaching maiſter, or rather that propertie in the common maiſter, which concerneth teaching: which is either *Elementarie* and dealeth with the firſt principles: or *Grammaticall* and entreth to the toungues: or *Academicall*, & becomes a reader, or tutour to youth in the vniuerſity.

1. Academicall.

For the *tutour* bycauſe he is in the vniuerſitie, where his daily conuerſation among a number of ſtudentes, and the opinion of learning which the vniuerſitie hath of him: wil direct choice and aſſure deſire: I haue nothing to ſaye, but leaue the parentes to thoſe helpes, which the place doth promiſe.

2. Elementarie.

For the *Elementarie* bycauſe good ſcholers will not abaſe themſelues to it, it is left to the meaneſt, and therfore to the worſt. For that the firſt grounding would be handled by the beſt, and his reward would be greateſt, bycauſe both his paines and his iudgement ſhould be with the greateſt. And it would eaſily allure ſufficient men to come downe ſo lowe, if they might perceaue that reward would riſe vp. No man of iudgement will contrarie this pointe, neither can any ignorant be blamed for the contrarie: the one feeth the thing to be but low in order, the other knoweth the ground to be great in laying, not onely for the matter which the child doth learne: which is very ſmall in ſhew, though great for proces: but alſo for the manner of handling his witte, to harten him for afterward,

which is of great moment.

Of the Elementary teachers entertainment.

But to say somwhat concerning the teachers reward, which is the encouragement to good teaching, what reason is it, though still pretended, and sometimes performed, to encrease wages, as the child waxeth in learning? Is it to cause the maister to take more paines, and vpon such promise, to set his pupille more forward? Nay surely that cannot be. The present payment would set that more forward, then the hope in promise, bycause in such varietie and inconstancie of the parentes mindes, what assuraunce is there, that the child shall continue with the same maister: that he maye receiue greater allowance with lesse paines, which tooke greater paines, with lesse allowance? Besides this if the reward were good, he would hast to gaine more, which new and fresh repare of scholers would bring, vpon report of the furthering his olde, and his diligent trauell. What reason caryeth it, when the labour is lesse, then to enlarge the allowance? the latter maister to reape the benefit of the formers labour, bycause the child makes more shew with him? why? It is the foundacion well and soundly laid, which makes all the vpper building muster, with countenaunce, and continuaunce. If I were to strike the stocke, as I am but to giue counsell, the first paines truely taken, should in good truth be most liberally recompensed: and lesse allowed still vpward, as the paines diminish, and the ease encreaseth. Wherat no maister hath cause to repine, so he maye haue his children well grounded in the *Elementarie*. Whose imperfectiō at this day doth marueilously trouble both maisters and scholers, so that we can hardly do any good, nay scantly tell how to place the too too raw boyes in any certaine forme, with hope to go forward orderly, the ground worke of their entrie being so rotton vnderneth. Which weaknes if the vpper maister do redresse, when the child commeth vnder his hand, he cannot but deserue triple wages, both for his owne making, and for mending that, which the *Elementarie* either marred with ignoraunce, or made not for haste, which is both the commonest, & the corrupteſt kinde of marring in my opinion. For the next maisters wages, I do conceiue, that the number in ripenesse vnder him, will require the *Elementarie* allowance, be it neuer so great.

great. For the firſt maiſter can deale but with a few, the next with moe, and ſo ſtill vpward, as reaſon groweth on, and receiues without forcing. For the inequalitie of children, it were good a whole companie remoued ſtill togither, and that there were no admiſſion into ſchooles, but foure times in the yeare quarterly, that the children of foreſight might be matched, & not hurled hand ouer head into one forme as now we are forced, not by ſubſtaunce, but by ſimilitude and coniecture at the ſudden, which thing the conference betwene the maiſters in a reſolued plat will helpe wonderfully well forward, when the one ſaith this haue I raught, and this can the child do: the other knoweth this ye ſhould teach, and this your childe ſhould do. Thus much for the *elementarie* maiſter, that he be ſufficiently appointed in himſelfe for abilitie, and ſufficiently prouided for, by parenes for maintenaunce. Now whether one man, or moe ſhalbe able to perfourme all the *elementarie* pointes, at diuers houres, or of force there muſt be more teachers, that ſhalbe handled in the *elementarie* it ſelfe hereafter. Once fore all good entertainement by way of reward, will make very able men to leane this way, & one courſe of training will breed, a meruelous number of ſufficient trainers, whoſe inſufficiencie may now be obiected, that ſuch cannot preſently be had, though in ſhort time they may. And if there muſt be moe executours, entertainement will worke that to, and conuenientnes of rowme will bring all togither.

3. Grāmer maiſters.

My greateſt trauell muſt be about the *grammer* maiſter, as eth parent ought to be verie circumſpect for his owne priuate that way. For he is to deale with thoſe yeares, whereupon all the reſidew do build their likelyhoode to proue well or ill. Wherein by reaſon of the naturall agilitie of the ſoule and body, being both vnſettled, there is moſt ſtirre, and leaſt ſtay: he perfiteth the *Elementarie* in courſe of learning: he offereth hope or deſpaire of perfection to the *tutor* and vniuerſitie, in their proceeding further. For whom in conſideration of ſufficient abilitie, and faithfull trauell I muſt ſtill pray for good entertainement, which will alway procure moſt able perſons. For it is a great daunting to the beſt able man, and a great cutting of of his diligent paynes, when he ſhallfinde his whole dayes

The Grāmer maiſters entertainement & his ſufficiencie.

trauell not able to furniſh him of neceſſarie prouiſion: to do good with the beſt, and to gaine with the baſeſt, nay much leſſe then the loweſt, who may entend to ſhift, when he muſt entend his charge: and enrich him ſelfe, nay hardly feede himſelfe, with a pure, and poore conſcience. But ye will perhaps ſay what ſhall this man be able to performe, for whom you are ſo carefull, to haue him ſo well entertained? to whoſe charge the youth of our country is to be committed? If there were no more ſaid, euen this laſt point were enough to craue enough, for that charge is great: and if he do diſcharge it well, he muſt be well able to do it, and ought to be very well requited for doing it ſo well. Beſides his maners and behauiour, which require teſtimonie and aſſurance: beſides his skill in exerciſing and trayning of the body, he muſt be able to teach the three learned toũgues, the *latin*, the *greeke*, the *hebrew*. if the place require ſo much, if not, ſo much as is required. Wherin aſſuredly a mediocritie in knowledge, will proue to meane, to emplant, that in another which he hath in himſelfe. For he that meaneth to plant but ſome litle well: muſt himſelfe farre exceede any degree of mediocrite. He muſt be able to vnderſtand his writer, to maiſter falſe printes, vnskilfull dictionaries, ſimple coniectures of ſome ſmattering writers concerning the matter of his traine, and be ſo appointed ear he begine to teach, as he may execute readyly, and not make his owne imperfection, to be a torture to his ſcooler, and a ſchooling to him ſelfe. For it is an ill ground to grow vp from ignoraunce by teaching, in that place, where no ignorãce of matter at leaſt ſhould be, at the very firſt: though time and experience do poliſh out the maner. He muſt haue the knowledge of all the beſt grammers, to giue notes by the way ſtill, though he burden not the childes memorie of courſe, with any more then ſhalbe ſet downe. There are required in him beſides theſe, and further pointes of learning to, as I will note hereafter, *hardines* to take paines: *conſtancie* to continew and not to ſhrinke from his trade: *diſcretion* to iudge of circumſtances; *lightſommes* to delite in the ſucceſſe of his labour; *hartines* to encourage a toward youth: *regard* to thinke ech childe an *Alexander*: *courteous lowlines* in himſelfe, as if he were the meaneſt, thoug he were knowne to be

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the beſt. For the verie leaſt thing in learning, will not be well done, but onely by him, which knoweth the moſt, and doth that which he doth with pleaſure and eaſe, by reaſon of his former ſtore. Theſe qualities deſerue much, and in our ſcooles they be not generally found, bycauſe the rewardes for labour there be ſo baſe and ſimple, yet the moſt neare is beſt in choice, and many there be which would come neare, if entertainement were anſwerable. Let the parentes, and founders prouide for the one: and certainely they ſhall finde no default in the other.

A meane to haue excellent teachers, and profeſſours generally

There were a way in the nature of a ſeminarie for excellent maiſters in my conceit, if reward were abroad, and ſuch an order might be had within the vniuerſitie: which I muſt touch with licence and for touching craue pardon, if it be not well thought of, as I know it will ſeeme ſtraunge at the firſt, bycauſe of ſome difficultie in perfourming the deuiſe. And yet there had neuer bene any alteration to the better, if the name of alteration had bene the obiect to repulſe. This my note but by the way, though it preſently parhapes doe make ſome men muſe, yet hereafter vpon better conſideration, it may proue verie familiar to ſome good fantaſies, and be exceeding well liked of, both by my maiſters of the vniuerſities them ſelues, and by their maiſters abroad. Whereby not onely ſchoolemaiſters, but all other profeſſours alſo ſhalbe made excellently able to performe that in the common weale which ſhe looketh for at their handes, when they come from the vniuerſitie. But by the way I proteſt ſimply, that I do not tender this wiſh, as hauing any great cauſe to mislike the currant, which the vniuerſities be now in: but graunting thinges there to be well done alreadie, I offer no diſcourteſie in wiſhing that good to be a great deale better. My conceit reſteth in theſe foure pointes: what if the colleges were deuided by profeſſions and faculties? what if they of the like yeares, and the like profeſſion, were all beſtowed in one houſe? what if the liuings by vniting were made better, and the colleges not ſo many: though farre greater? what if in euery houſe there were great penſions, and allowances for continuall and moſt learned readers: which woud end their liues there? what harme could our countrie receiue there-

The foure particuler meanes.

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by? nay, what good were not in great forwardnes to be done, if this thing were done? And may not the ſtate of the realme do this by authoritie, which gaue authoritie to founders to do the other, with reſeruation of prerogatiue to alter vpon cauſe? or is not this queſtion as worthy the debating to mend the vniuerſities, and to plant ſownd learning: as to deuiſe the taking away landes from colleges, & put the ſtudentes to penſion, bycauſe they cannot vſe them without iarring among themſelues? Were there any way better to cut away all the miſliking, wherewith the vniuerſities be now charged, and to bring in a new face of thinges both rarer and fayrer?

In the firſt erection of ſchooles and colleges, *priuat zeale* enflamed good founders; in altering to the better, *publicke conſideration* may cauſe a commoner good, and yet keepe the good founders meaning, who would very gladly embrace any auauncement to the better in any their buildinges. The nature of *time* is vpon ſting of neceſſitie, to enfourme what were beſt: and the dutie of *pollicie* is, aduiſedly to conſider, how to bring that about which time doth aduertiſe. And if time do his dutie to tell, can *pollicie* auoide blame in ſparing to trie? And why ſhould not *publike conſideration* be as carefull to thinke of altering to fortifie the ſtate now, as *priuate zeale* was hoat then to ſtrengthen that which was then in liking?

But I will open theſe foure interrogations better, that the conſiderations which leade me, may winne others vnto me, or at the leaſt let them ſee, that it is no meere noueltie which moueth me thus farre.

Of the diuiſion of colleges.

Touching the *diuiſion* of *colleges* by profeſſions and faculties, I alleege no preſident from other nations, though I could do diuerſe, begining euen at *Lyceum*, *Stoa*, *Academia* themſelues, and ſo downeward, and in other nations eaſt and ſouthеaſt aſcending vpwarde, where ſtudentes cloyſtured them ſelues together, as their choice in learning lay: but priuate examples in their applying to our country may be controuled by generall exception. If there were one college, where nothing ſhould be profeſſed, but languages onely, (as there be ſome people which will proceede no further) to ſerue the realme abroad, and ſtudies in the vniuerſitie, in that point excellently and abſolutely

The college of toungues.

ſolutelie, were it not conuenient? nay were it not moſt profitable? That being the ende of their profeſſion, and nothing dealt withall there but that, would not ſufficiencie be diſcried by witnes of a number? and would not dayly conference and continuall applying in the ſame thing procure ſufficiencie? Wheras now euery one dealing with euery thing confuſedly none can aſſuredly ſay, thus much can ſuch a one do in any one thing, but either vpon coniecture which oftentimes deceiueth euen him that affirmes: or elſe vpon curteſie which as oft beguiles euen him that beleueth. Theſe reaſons hold not in this point for toungues onely: but in all other diſtributions, where the like matter, and the like men be likewiſe to be matched. For where all *exerciſes*, all *conferences*, all both priuate, and publike *colloquies*, be of the ſame argument, bycauſe the ſoile bringeth foorth no other ſtuffe, there muſt needes follow great perfection. When toungues, & learning be ſo ſeuered, it will ſoone appeare, what ods there is betwene one that can but ſpeake, and him that can do more, whereas now ſome few finiſh wordes, will beare away the glorie from knowledge, without conſideration, that the gate is without the towne as diſmantling bewraies, though it be the entrie into it.

If an other colledge were for the *Mathematicall* ſciences I dare ſay it were good, I will not ſay it were beſt, for that ſome good wittes, and in ſome thinges not vnſeene, not knowing the force of theſe faculties bycauſe they neuer thought them worthey their ſtudie as being without preferment, and within contempt, do vſe to abaſe them, and to mocke at *mathematicall* heades, bycauſe in deede the ſtudie thereof requireth attentiuenes, and ſuch a minde, as will not be ſoone caried to any publike ſhew, before his full ripenes, but will reſt in ſolitarie contẽplation, till he finde himſelfe fledge. Now this their meditation if they be ſtudentes in deede: or the ſhadow of meditation, if they be but counterfettes, do theſe men plaie with all, & mocke ſuch mathematicall heades, to ſolace themſelues with. The colledge for the mathematikes

Wherein they haue ſome reaſon to mocke at mathematicall heades, as they do tearme them, though they ſhould haue greater reaſon, why to cheriſh, and make much of the mathe-

Plato 7. de rep.

ticall ſciences, if they will not diſcredit *Socrates* his authoritie, and wiſedome in *Plato*, which in the ſame booke auaunceth theſe ſciences aboue the moone, whence ſome learned men fetch his opinion, and force his iudgement, as the wiſeſt maiſter againſt ſuch as allow of correction inſchooles: which they would ſeeme to baniſhe, till their owne rod beat them. The very end of that booke is the courſe that is to be kept in learning in the perfiteſt kinde, which beginneth at the mathematikes, and it dealeth more with the neceſſitie of them, then with the whole argument beſides: as it is no noueltie to heare that *Plato* eſteemed of them, who forbad any to enter his *Academie*, which was not a *Geometrician*, whereunder he contained the other, but ſpecially her ſiſter *Arithmetike*.

For the men which profeſſe theſe ſciences, and giue cauſe to their diſcountenaunce, they be either meere ignorant, and maintaine their credit with the vſe of ſome tearmes, propoſitions, & particularities which be in ordinarie courſes that way, and neuer came nigh the kernell: or hauing ſome knowledge in them in deede, rather employe their time, and knowledge aboute the degenerate, and ſophiſticall partes of them, applyed by vaine heades to meere colluſions though they promiſe great conſequences: then to the true vſe, and auauncement of art. Howbeit in the meane time, though the one diſgrace them with contempt, and the other make them contemptible, by both their leaues I do thinke thus of them: but what a poore thing is my thought? yet ſome thing it is where it ſhalbe beleeued. In time all learning may be brought into one toungue, & that naturall to the inhabitant, ſo that ſchooling for toũgues, may proue nedeles, as once they were not needed: but it can neuer fall out, that artes and ſciences in their right nature, ſhalbe but moſt neceſſarie for any common weale, that is not giuen ouer vnto to much barbarouſnes. We do attribute to much to toungues, which do minde them more then we do matter chiefly in a monarchie: and eſteeme it more honorable to ſpeake finely, then to reaſon wiſely: where wordes be but praiſed for the time, and wiſedom winnes at length. For while the *Athenian*, and *Romaine* popular gouernementes did yeald

ſo

ſo much vnto eloquence, as one mans perſwaſion might make the whole aſſembly to ſway with him, it was no meruell if the thing were in price, which commaunded: if wordes were of weight, which did rauiſh: if force of ſentence were in credit, which ruled the fantſie, and bridled the hearer. Then was the toungue imperiall bycauſe it dealt with the people: now muſt it obey, bycauſe it deales with a prince, and be ſeruaunt vnto learned matter, acknowledging it to be her liege, & miſtreſſe. All thoſe great obſeruations of eloquence, are either halfe drowned, for want of a democratie: or halfe douted of for diſcredit of diuinitie: which following the ſubſtance of matter, commendeth vnto vs the like in all ſtudies.

For the credit of theſe *mathematicall* ſciences, I muſt needes vſe one authoritie of great, and well deſerued countenaunce among vs, and ſo much the rather, bycauſe his iudgement is ſo often, and ſo plauſibly vouched by the curteouſe maiſter *Askam* in his booke, which I wiſh he had not himſelfe, neither any other for him entitled the *ſcoolemaiſter*, bycauſe myſelfe dealing in that argument muſt needes ſometime diſſent to farre from him, with ſome haſard of myne owne credit, ſeeing his is hallowed. The worthy, and well learned gentleman *Sir Iohn Cheeke*, in the middeſt of all his great learning, his rare eloquence his ſownd iudgement, his graue modeſtie, feared the blame of a *mathematicall* head ſo litle in himſelfe, and thought the profeſſion to be ſo farre from any ſuch taint, being ſoundly and ſadly ſtudied by others, as he bewraid his great affection towards them moſt euidently in this his doing. Being himſelfe prouoſt of the kings colledge in *Cambridge*, in the time of his moſt honored prince, & his beſt hoped pupill, the good *king Edward*, brother to our gracious ſoueraine *Queene Elizabeth*, he ſent downe from the court one maiſter *Bukley* ſomtime fellow of the ſaide colledge, and very well ſtudyed in the *mathematicalls* to reade *Arithmeticke*, and *Geometrie* to the youth of the colledge: & for the better encouraging of them to that ſtudie gaue them a number of *Euclides* of his owne coaſt. Maiſter *Bukley* had drawne the rules of *Arithmeticke* into verſes, and gaue the copies abroad to his hearers. My ſelfe am to honour the memorie of that learned knight, being partaker my ſelfe

Sir Iohn Cheeke.

of his liberall diſtribution of thoſe *Euclides*, with whom he ioyned *Xenophon*, which booke he wiſhed, and cauſed to be red in the ſame houſe, and gaue them to the ſtudentes, to encourage them aſwell to the greeke toungue, as he did to the *mathematikes*. He did I take it aſmuch for the ſtudentes in S. *Iohns* colldege, whoſe pupill he had once bene, as he did for vs of the kinges colledge whoſe prouoſt he then was. Can he then miſlike the *mathematicall* ſciences, which will ſeeme to honour Syr *Iohn Cheeke*, and reuerence his iudgement? can he but thinke the opinion to proceede from wiſedom, which counteth *Socrates* the wiſeſt maiſter? Nay how dare he take vpon him to be a maiſter, not of art, but of artes (for ſo is the name,) which hath not ſtudyed them, ear he proceeded? Are not the proceeders to reade in any of thoſe ſciẽces publickely, by the vicechauncelours appointment, after they haue commenced? and do they not promiſe, & profeſſe the things, when they ſeeke to procure the titles? And with what face dare ignorance open her mouth, or but vtter ſome ſounde of words, where ſhe hath profeſſed the weight of matter? So that the very vniuerſity her ſelfe doth highly eſteeme of them if ſhe could entreat her people to eſteeme of their mothers iudgement. Theſe ſciences bewray them ſelues in many profeſſions & trades which beare not the titles of learning, whereby it is well ſeene, that they are no prating, but profitable groũds: not gay tothe ſhew, but good to be ſhewed, & ſuch meanes of vſe, as the vſe of our life were quite maimed without them. Then gather I, if bare exeperience, and ordinarie imitation do cauſe ſo great thinges to be done by the meere ſhadow, and roat of theſe ſciences, what would iudiciall cunning do, being ioyned with ſo well affected experience? Neither is it any obiection of account to ſay, what ſhould marchauntes, carpentars, maſons, ſhippmaiſters, maryners, deuiſours, architectes, and a number ſuch do with latin, and learning? do they not well enough without, to ſerue the turne in our countrie? If they do well with out might they not do better with? And why may not an Engliſh carpentar, and his companions ſpeake that toungue to helpe their countrie the more, being gotten in youth, eare they can be ſet to other labour, which the *Romaine* artificer

did

did naturally vſe, ſeing it is more commendable in ours, where labour is the conquerour, then in the Romain where nature was commendour? As if none ſhould haue Latin but thoſe which were for further degrees in learning.

The tounges be helpes indifferent to all trades as well as to learning. Neither is the ſpeaking of Latin any neceſſarie argument of deeper learning, as the Mathematicall ſciences be the olde rudimentes of young children, and the certaine directours to all thoſe artificers, which without them go by roate, and with them might ſhew cunning. I maye not at this time proſecute this poſition, as to fremd for this place: but after my Elementarie and toungue ſchoole, I meane to ſearch it to the very bottom, with the whole profeſſion of thoſe faculties, if God ſend me life, and health. For the while this ſhall ſuffiſe that 1.
theſe ſciences, which we terme the Mathematicalles in their effectuall nature, do worke ſtill ſome good thing, ſenſible euen 2.
to the ſimple, by number, figure, ſound, or motion: In the manner of their teaching they do plant in the minde, of the learner, an habite inexpugnable by bare probabilities, and not to be brought to beleeue vpon light coniectures, in any other knowledge, being ſtill drawne on by vnfallible demonſtratiõs: 3.
In their ſimilitudinarie applications, they let one ſee by them in ſenſe the like affection in contemplatiue, and intelligible thinges, and be the ſureſt groundes to retourne vnto in replies and inſtances, either vpon defect in memorie, or in checke of aduerſarie, contrarie to the common ſimilitudes. For when ye compare the common weale to a ſhip, and the people to the paſſagers, the application being vnder ſaile, maye be out of ſight, when ye ſeeke for your proofe. But in theſe ſciences the ſimilitudinarie teaching is ſo certain in applying, and ſo confirmed by effectes: as there is nothing ſo farre from ſenſe, and ſo ſecret in vnderſtanding, but it will make it palpable. They be taken from the ſenſe, and trauell the thought, but they reſolue the minde. And though ſuch as vnderſtand them not, do miſlike them, which yet is no reaſon in them, nor any diſgrace to the thing miſliked by them, ſeeing ignorauncе miſliketh: yet thoſe that vnderſtand them, maye boldly miſlike the miſlikers, and oppoſe the whole auncient Philoſophie, and all well ap-

pointed common weales againſt ſuch mockmathematicalles, without whoſe helpe they could not liue, nor haue houſes to hide their heades, though they thanke not their founders.

3. If *Philoſophie* with her three kindes had the third colledge, were it thinke you vnproper? Then the naturall might afterward proceede to *Phyſick*, whom ſhe fitteth: the Politicke to *Lawe*, whom ſhe groundeth: the morall to *Diuinitie*, whom ſhe helpeth in diſcourſe. Which three profeſſions *Diuinitie*, *Lawe*, *Phyſick* ſhould euery one be endowed with their particular colledges, and liuinges. To haue the *Phyſician* thus learned, it were nothing to much, conſidering his abſoluteneſſe is learning, and his ignoraunce butcherie, if he do but marke his owne maiſter *Galene* in his booke of the beſt profeſſion. For the *Diuine* to tarie time, and to haue the handmaiden ſciences to attend vpō their miſtres profeſſion, were it any hindrance to his credit, where diſcretion the daughter of time is his faireſt conuſance, & if he come without her, what ſterneſſe ſo euer he pretend in countenance, we will meaſure the man, though we marke his ſayinges? The *Lawyers* beſt note in the beſt iudgementes is contentment, not to couet to much, and for that deſire not to ſtriue to gaine to much: not beyond the extremitie of lawe, but farre on this ſide the extremitie of right. And can digeſting time be but commodious in this caſe, and contempt of toyes eare he enter into them, be but mother to contentment? Time to bread ſufficiencie, and ſufficiencie to bring ſound iudgemēt, cut of all matter of blame, and leaue all matter to praiſe. But in this diſtribution where is *Logicke* and *Rethoricke*, ſome will ſaye? Where is *Grammer* then will I ſaye? A directour to language. And ſo *Logicke*, for her demonſtratiue part, plaieth the *Grammer* to the *Mathematicalles*, and naturall *Philoſophie*: for her probabilitie to morall, and politike, and ſuch other as depend not vpon neceſſitie of matter. *Rhetoricke* for puritie without paſſion doth ioyne with the writer in any kinde, for perſwaſion with paſſion, with the ſpeaker in all kindes, and yet both the ſpeaker dealeth ſometime quietly, and the plaine writer waxeth very hoate.

The colledge for Philoſophie.

Gal. περὶ ἀ ρίστης διδάσκ.

4.

5.

6.

1. Of theſe colledges, that which is for *toungues* is ſo neceſſary as ſcant any thing more. For the toungues being receites for matter,

The neceſſitie of the college for toungues.

matter, without the perfect vnderſtãding of them, what hope is there to vnderſtand matter? and ſeeing wordes be names of thinges applyed and giuen according to their properties, how can thinges be properly vnderſtood by vs, which vſe the miniſtrie and ſeruice of wordes to know them by, oneleſſe the force of ſpeeche be thoroughly knowen? And do you not thinke that euery profeſſion hath neede to haue a title of the ſignification of wordes, as well as the ciuill lawyer? I do ſee in writers, and I do heare in ſpeakers great defectes in the miſtaking of meaninges: & euident errours thorough inſufficiencie herin. And as *toungues* cannot be better perfitted, then ſtreight after their entrie by the grammer ſchoole: ſo they muſt be more perfitted, then they can be there. And what if ſome will neuer proceede any further, but reſt in thoſe pleaſaunt kinde of writers, which delite moſt in gaing of their language, as poëtes, hiſtories, diſcourſes, and ſuch, as will be counted generall men?

2. The neceſſitie of the Mathematicall colledge.

As for the *Mathematicalles*, they had the place before the toungues were taught, which though they be now ſome neceſſarie helpes, bycauſe we vſe forreine language for conueaunce of knowledge: yet they puſh vs one degree further of from knowledge. That the *Mathematicalles* had the place, and were propoſed ſtill to children, he that hath read any thing in Philoſophie cannot be ignorant. *Plato* is full of it, and termeth them commonly the *childrens entraunce*, but cheifly in the ſeuenth booke of his common weale. So is his ſcholer though long after his death *Philo* the *Iewe* (whom euen his countrieman *Ioſephus*, a man ſomwhat parciall in praiſing other, yet calleth a ſingular man for eloquence and wiſdome, ſpeaking of his embaſſage to *Caius* the Emperour) but ſpecially in that treatiſe, which he maketh of the foretraine, for ſo I turne *Platoes* προπαιδεία, and *Philoes* προπαίδευμα. There he deuiſeth, as he is a perpetuall allegoriſer, *Sara* to be the image of *Diuinitie*, and *Agar* the figure of all other handmaiden ſciences, wherin he wiſheth a young man to deale very long, or he venture vpon *Sara*, which will not be fertil but in late, and ripe yeares. He conſtrueth both in that place, and in *Moſes* his life alſo, thoſe wordes of the bringing vp of *Moſes* in all the doctrine of the *Aegyptians*, to be meant in the *Mathematicalles*, which was the

Philo. περὶ τῆς εἰς τὰ προπαιδεύματα σπουδῆς.

traine of that time, and the brood of that ſoile, or there about. And to ſaye the trueth let any man marke the courſe of all auncient learning, and he ſhall finde, that it could not be poſſibly otherwiſe, but that the *Mathematicall* was their rudiment, though no hiſtorie, no deſcriber of common weale, no ſetter forth of Philoſophers life, no Philoſopher himſelfe had tolde it vs? Is not *Ariſtotles* firſt booke of all in courſe of his teaching, his *Organum*, which conteineth his whole *Logicke*? and in his prooſes for the piking out of his *ſyllogiſmes* doth he not bewraie, wherin he was brough vp? I vſe *Ariſtotle* alone for example, bycauſe our ſtudentes be beſt acquainted with him: whom yet they cannot vnderſtand without theſe helpes, as one *Brauardine* eſpied well, though not he alone, who tooke the paines to gather out of *Euclide* two bookes purpoſely for the vnderſtanding of *Ariſtotle*. Can his bookes of Demonſtratiõ, the *Analytica poſteriora* be vnderſtood without this helpe? His whole treatiſe of Motion whereſoeuer, commonly fetcht from the verie forme of the thing moued: His confutation of others by the nature of Motion, and fite: His *Mathematicall* diſcriptions in many places: His naturall *Theoremes* echwhere can they be conceiued, much leſſe vnderſtood by any ignorant in this pointe? Wherin *Ariſtotle* ſheweth vs his owne education, to whom he commendeth the like, if we like of him, whoſe liking will not fall, though fooles oftimes ſhake it. It were to infinite to vſe prooſes in ſo generall, and ſo knowne a caſe, which the whole antiquitie ſtill allowed of, and the famous *Athenian* common weale vſed euen then, when ſhe had the great brood of the moſt excellent perſons, for her ordinary traine to her youth as *Socrates* ſtill alledgeth in *Plato*: or rather *Plato* fathering the ſpeach vpon *Socrates* ſayth ſo himſelfe. *Ariſtippus* after his ſhipwrake found releiſe thorough that train, and encoraged his companions vpon ſight of Geometricall figures in the ſande. He that will iudge of theſe ſciences in generall, what degree they haue in the courſe of learning, and wherin they be profitable to all other ſtudies whatſoeuer, let him read but either *Proclus* his foure bookes vpon *Euclides* firſt in Greeke, or bycauſe the greeke is ill, and corruptly printed: *Io. Barocius*, a young gentleman of *Venice* which hath turned

them

them into Latin, and corrected the copie. Though many haue delt in the argument they be but ſecondarie to *Proclus*. For he handleth euery queſtion that either makes for them, or againſt them cheifly in his firſt booke. It were to much for me to ſtand vpon enumeration of teſtimonies in this place, that the auncient ſchooling did begin at the *Mathematicall* after the firſt *Elementarie*, while they minded ſound learning in deede, and ſequeſtred their thoughtes from other dealinges in the world. He that marketh but the ordinary metaphores in the eloquenteſt Greeke writers of that time, whence we preſcribe, ſhall eaſily bewray, where in the auncient diſcipline trauelled. To alledge the *Romain* for learning is to alledge nothing, whoſe cunning *Virgile* deſcribeth to lye in gouernement, and conqueſtes, remitting other faculties to other people. For till the forreine learning in latter yeares, was tranſlated into their toungue, of themſelues they had litle. *Rhetoricke, poetrie, hiſtorie, ciuill lawe*, and ſome petie treatiſes of *Philoſophie*, and *Phyſicke* were the *Romaines* learning. Some one, or two as *Gallus*, & *Figulus* were noted for the *Mathematicalles*, as many yeares after them *Iulius Firmicus*, & ſome architecture *Mathematicke* in *Vitruuius* But their owne ſtories can tell, what an afterdeale in the wynning of *Syracuſa Archimedes* by thoſe faculties put *Marcellus* their generall vnto, which yet was as carefull to haue ſaued *Archimedes*, if the raſhneſſe of a rude ſoldiar had not preuented his proclamation: as *Demetrius* πολιορκητὴς was to ſaue *Protogenes* at *Rhodes*. After the ſtate was brought to a monarchie, the Greekes ouerlaid their learning, as it appeareth, from *Dionyſius* of *Halycarnaſſus*, and *Strabo*, which were in *Auguſtus Ceſars* time, downe ſtill in a number of moſt notable Grecians, which ſerued that ſtate continually both for training vp their young Emperours, and for all other kinde of learning: ſo that the authoritie of the *Mathematicall* muſt be fetcht frō the Grekes, though they themſelues borowed the matter of other nations, & were founders onely to language, methode, & thoſe faculties, which ſerue for the direction of language. 6. Æneid.

3. The neceſſitie of the colledge for Philoſophie.

For *Philoſophie* to haue the third place it will be eaſily obtained, though there be ſome pretended doubt in the order of the partes for the training. We vſe to ſet young ones to the morall

and politike firſt, and reaſon againſt *Ariſtotles* concluſion, that a young ſtripling is a fit hearer of morall *Philoſophie*. But *Ariſtotle* himſelfe being well brought vp in the *Mathematicalles* placeth naturall *Philoſophie* next vnto them, as very intelligible vnto very young heades, by reaſon of their neceſſarie conſequence, & *Theoreticall* conſideration. Wheras the other partes being ſubiect to particular circunſtance in life are to be reſerued for elder yeares. For not onely the *Philoſophicall* reſolution, but alſo the very religious was in the beſt, and eldeſt time to cauſe youth abide long in ſtudy, and to forbeare publike ſhew, till it were very late. To make *Logicke*, and *Rhetoricke* ſerue to thoſe vſes, and in thoſe places, where I appointed them, was no abſurdity. For *Rhetoricke*, there will be ſmall contradiction, though declamations, and ſuch exerciſes ſeeme to make ſome further claime. *Pythagoras* his fiue yeares ſilence, hath a meaning that ye heare ſufficiently, eare ye ſpeake boldly. And *Socrates* that great maiſter in *Plato* calleth *Logicke* the ridge, or toppe of the *Mathematicalles*, as then to ſucceede, when they were gotten: and good reaſon, why, bycauſe their methode in teaching, and order in prouing did bring forth *Logicke*. As he that will make *Plato* the example to *Ariſtotles* preceptes ſhall eaſily perceaue.

3.4.5. The neceſſitie of three colledges peculiar for Diuinitie, Law, Phyſicke.

For *Diuinitie*, *Lawe*, and *Phyſicke* to haue their owne colledges, for their full exerciſes, and better learning, then now thus to haue their ſtudētes ſcattered, it is a thing that implyeth no great repugnaunce with any reaſon, and is not without preſident. As for the *Lawe*, if the whole ſtudie were made one and whatſoeuer appertaineth to that profeſſion, for either Eccleſiaſticall, or Temporall vſe were reduced into one body, had our countrey any cauſe to complaine? or but great cauſe to be very glad? wheras now three ſeuerall profeſſiōs in lawe, bewraye a three headed ſtate, one *Engliſh* & *French*, an other, Romiſh Imperiall, the third Romiſh eccleſiaſticall, where meere *Engliſh* were ſimply our beſt. I ſhall not neede to ſay any more herein, but onely giue occaſion to thoſe which can iudge, and helpe it, to thinke of the poſition: the diſtraction of temporall, ciuill, and Canon lawe being in many pointes very offenſiue to our countrey.

Some

Some difficultie there will be to winne a colledge for ſuch as ſhall afterward paſſe to teach in ſchooles. 6.

There is no diuerting to any profeſſion till the ſtudent depart from the colledge of *Philoſophie*, thence he that will go to *Diuinitie*, to *Lawe*, to *Phyſicke*, may, yet with great choiſe, to haue the fitteſt according to the ſubiect. He that will to the ſchoole is then to diuert. In whom I require ſo much learning to do ſo much good, as none of the other three, (honour alway reſerued to the worthineſſe of the ſubiect which they profeſſe,) can chalenge to himſelfe more: either for paines which is great: or for profit which is ſure: or for helpe to the profeſſions: which haue their paſſage ſo much the pleaſaunter, the forwarder ſtudentes be ſent vnto them, and the better ſubiects be made to obay them: as the ſcholing traine is the trak to obedience. And why ſhould not theſe men haue both this ſufficiencie in learning, and ſuch roome to reſt in, thence to be choſen and ſet forth for the common ſeruice? be either children, or ſchooles ſo ſmall a portion of our multitude? or is the framing of young mindes, and the training of their bodies ſo meane a point of cunning? be ſchoolemaiſters in this Realme ſuch a paucitie, as they are not euen in good fadneſſe to be foundly thought on? If the chancell haue a miniſter, the belfray hath a maiſter: and where youth is, as it is eachwhere, there muſt be trainers, or there will be worſe. He that will not allow of this carefull prouiſion for ſuch a ſeminarie of maiſters, is moſt vnworthy either to haue had a good maiſter him ſelfe, or herafter to haue a good one for his. Why ſhould not teachers be well prouided for, to continue their whole life in the ſchoole, as *Diuines*, *Lawyers*, *Phyſicians* do in their ſeuerall profeſſions? Thereby iudgement, cunning, and diſcretion will grow in them: and maiſters would proue olde men, and ſuch as *Xenophon* ſetteth ouer children in the ſchooling of *Cyrus*. Wheras now, the ſchoole being vſed but for a ſhift, afterward to paſſe thence to the other profeſſions, though it ſend out very ſufficient men to them, it ſelfe remaineth too too naked, conſidering the neceſſitie of the thing. I conclude therfore that this trade requireth a particular college, for theſe foure cauſes. 7. The ſeuenth colledge for training maiſters, and the neceſſitie therof.

First for the ſubiect being the meane to make or mar the whole 1.

2. frye of our ſtate. Secondly for the number, whether of them
3. that are to learne, or of them that are to teache. Thirdly for
the neceſſitie of the profeſſion which maye not be ſpared.
4. Fourthly for the matter of their ſtudie which is comparable to
the greateſt profeſſions, for language, for iudgement, for ſkil
how to traine, for varietie in all pointes of learning, wherin
the framing of the minde, and the exerciſing of the bodie cra-
ueth exquiſite conſideration, beſide the ſtaidnes of the perſon.

Theſe ſeuen colledges being ſo ſet vp, and bearing the names of the thinges which they profeſſe, for *Tounges*, for *Mathematickes*, for *Philoſophie*, for *Traine*, for *Phyſicke*, for *Lawe*, for *Diuinitie* were there any great abſurditie committed either in the thing if it were ſo, or in me for wiſhing it ſo? If it had bene thus appointed at the firſt, as it might, if the whole building had bene made at once, which is ſcant poſſible where thinges grow by degrees, and buildinges by patches: it would haue bene liked very well, and the Vniuerſities in their commencementes, and publike actes would haue commended their pollicy, and wiſedome, which firſt did appoint it. And maye not that be now toucht without blame, which if it had bene then done, had deſerued great honour, and when ſoeuer it ſhall be done will deſerue euerlaſting memorie? and maye now be well done, ſeeing we haue all thinges needful for the well doing redie: And why ſhould it ſeeme ſtraunge to wiſh ſuch an alteration, ſeeing greater chaunges haue bene both wiſhed, and wrought within this our time? Sad, and lingring thoughts, which meaſure common weales as buildinges grounded vpon ſome rocke of marble, finde many, and ſober difficulties: reſolute mindes make no bones: there is ſtuffe enough, the places be ready, the landes be neither to be begd, ne yet to be purchaſed, they be got, and giuen already: they maye be eaſily brought into order, ſeeing our time is the time of reformation. Before my wiſh be condemned, I deſire my reader to conſider it well, and marke if it maye take place, and whether it maye not with great facilitie.

2. The ſecõd meane, to ſorte like yeares into ỹ ſame roomes.

For ſorting like yeares into one roome, which was my ſecond interrogatorie, it is no new deuice, nor mine: All good common weales not fained by fantſie, but being in deede ſuch,

haue

haue vſed it both for likenes of education in like yeares, and for trying out where moſt excellencie lodged, to beſtow preferrmentes vpon apparant deſert, beſides that it is moſt fit, and emulation to the better doth beſt beſeeme like yeares. The greeke poet ſaith, that God draweth allway the like to the like, and therefore men may well follow the preſident.

3. The third meane to better the ſtudentes maintenaunce.

For vniting of colledges, enlarging of the vnited, and bettering ſtudentes liuinges, I dare ſay none of them wilbe againſt me, which for a better liuing will chaung his colledge. Neither will he thinke it any great loſſe to leaue his old poore place, for a fatter rowme, which for ſuch a one will abandon the vniuerſitie & all. Sure the liuings in colledges be now to to leane, and of neceſſitie force good wittes to fly ear they be well feathered. More ſufficiencie of liuing will yeald more conuenient time & furniture to ſtudie, which two be the onely meanes to procure more ſufficiencie in learning, more ripenes in iudgement, more ſtay in maners. The neceſſitie of ſtudentes may thus be ſupplyed of their owne, and they not forced by accepting of exhibition at ſome handes to admit ſome bondage vnder hand. Reſtraint will ridde needeleſſe number: ſufficient liuinges will maintaine, and make the nedefull number ſufficiently well learned. I neede not ſtaie any longer here. For methinke all thoſe good ſtudentes ioyne with me in this fourme of the vniuerſitie, whom want, and barenes of liuing will not ſuffer to tarie long enough there, and better it were for our countrie to haue ſome ſmaller meanie well trayned, and ſufficiently prouided, then a looſe number, and an vnlearned multitude. And there were two queſtions more worthy the reſolution, then all *Iohannes Picus* the erle of *Mirandula* his nine hundred propounded at *Rome*: the one whether it were agreable to the nature of learning being liberall in condition to be *elemoſinarie* in maintenaunce: the other whether it were for a common weale to haue the conceit bound to reſpectes, bycauſe of priuate exhibition, which ought to direct ſimply, without reſpect, ſauing to the ſtate alone. For ſure where learning growes vp by props, it leaſeth her propertie: where the ſtocke of it ſelfe will beare vp the bowes, there it muſt be beſt, if choice be made leader, and fit wittes beſtowed on bookes.

My three forraine pointes for the furtheraunce of learning be, *choice* for wittes, *time* for furniture, *maintenaunce* for direction: what shalbe peculiar to the partie, himselfe must tender, as therein being detter to *God*, and his countrie. *Diligence* to apply his wit, *continuaunce* to store his time, *discretion* to set furth his maintenaunce, are required at his handes.

4. The fourth meane for readers.

For *readers* of yeares, of sufficiencie, of continuance, methinke I durst enter into some combat that it were beyonde all crie profitable, and necessarie, to haue whom to follow, and of whom to learne how to direct our studies, for *yeares* auncient fathers: for *sufficiencie* most able to instruct: for *continuance* cunning to discerne persons, and circumstaunces: for *aduise* skilfull to rule rash heades, which runne on to fast, being armed with some priuate opinion of their owne petie learning. What was *Plato* to the *Academikes*? *Aristotle* to the *Peripatetikes*? *Xeno* to the *Stoiks*? *Epicure* to the *Epecurians*? *Aristippus* to the *Anicerian* and *Cyrenaike*? and other such fathers to the famulies of their professions, but *readers*? It is a meruell to thinke on, how longe those fellowes continued in in their profession as *Diogenes Laertius* doth note. It should seeme that *Plato* taught aboue fiftie yeares, reckening the time that he left *Spensippus* his deputie during his trauell into *Ægypt* and that way: whereby both himselfe proued an excellent maister, and his hearers proued most excellent scholers. They that haue bene acquainted with cunning *readers* any where will subscribe to this I know.

Priuate studie tied to one booke led by one braine: not alway the best (as what counsellour is commonly worse to ones selfe, then himselfe?) so proceeding as the first impression leads, be it what it can be, cannot compare for iudiciall learning with the benefit of hearing one, nay of repeating to one vpon interrogatories after reading, to trie his iudgement, his keeping, and remembrance: which one hath red, and digested all the best bookes, or at the least all the best bookes in that kinde, whereof he maketh profession: which hath a iudgement settled & resolute by the helpe of all those good braines: which hath dealte with thousandes of the pregnantest wittes, whom experience hath taught stay, whom the common weale

by

by ſufferance commendes as ſufficient. He that is not acquainted with ſuch an excellent reader or teacher (for both the names import one thing) & that with repetition, but pleaſeth himſelfe with his owne priuate ſtudie, as he taketh more paines vnſoutedly, ſo getteth he leſſe gaine I dare aſſure him, hauing in one lecture the benefit of his *readers* vniuerſall ſtudie, and that ſo fitted to his hand, as he may ſtreight way vſe it, without further thinking on: whereas when he hath beaten his owne braines priuatly about a litle, for want of time to digeſt, being to forward to put foorth, he vttereth that which he muſt either amend vpon better aduice, or quite reuoke when he findes he is ouer ſhot. Wherfore ſuch *readers*, or rather ſuch *nurſes* to ſtudie, muſt needes be maintained with great allowance, to make their heauen there, where ye meane to vſe them. Whoſe ſeruice, for the benefit that comes from them will ſaue their whole hier in very bookes, which the ſtudent ſhall not ſo much neede, when his *reader* is his librarie: neither muſt they be ſoules, as we tearme them, though of great reading, neither is it enough to haue read much, but they muſt be of great gouernment withall, which are to bring vp ſuch a frie of gouerners. And therefore that great ſufficiencie doth ſtill call for great recompence to be tyed to a ſtake for it all ones life time.

But now I pray you by this wiſh of mine be the vniuerſities in common ſence any whit endammaged? if they were, ſo the harme were but ſome litle and the good exceeding great, the dãmage might be conſumed by the greatnes of the good. I finde not any harme offered them, they leaſe no landes ſtudentes be not put to penſions, they that be thought fit, finde better and fuller maintenaunce, better meane is made to proue learned, by ſuch excellent *readers*, which the cunninger they be, the more affable they be, and thereby the fitter to ſatisfie any ſtudentes dout in that which they profeſſe. And where yong men may ſtaie vntill they be ſingular, and haue good meanes to make them ſingular, is not the thing to be wiſhed, and he that wiſheth it, not to be thought to wiſh the *vniuerſitie* harme, where it is vniuerſally holpen? If this tranſpoſing of houſes to this vſe were commaunded by authoritie, and by

That this wiſh is moſt profitable to the vniuerſitie, & hurthfull no not to any particular.

some helpe of the wealthy patrones for the common good sake, were happily accomplished, the *vniuersitie* should leese nothing, though they breake vp for a time, and the studentes gaue place, to masons, and carpenters, nay though the whole renewe of all the colledges were for that time bestowed vpon the alteration. And yet all that trouble should not neede, if the first were first begũ, & so particularly in order, neither should any student now well placed complaine of the chaunge if he would set himselfe to any certaine professiõ. This is but my cõceit which the effect will confirme, & wise considerations will finde, that it carieth a good ground: besides that it is all ready in verie neare possibilitie, without any great charge, and with verie great good, as also certainetie, and greatnes of annuitie would streight way raise vp *readers*, and afterward continew them. How good, and how easie a thing this were, the attempt by so many particular *readers* would shew, which being themselues excellently well learned in those argumentes, that I do appoint to colledges, and professing them in conuenient houses of their owne, would vndoutedly drawe as many into their priuate hostelles, as there be now studentes in publicke colledges. All this my wish offereth greater difficulty, in the maner, how to worke it: then dout of profit, in the thing, if we had it. Howbeit harder thinges haue bene easily accomplished, but any more profitable was neuer compassed: neither doth it repent me to wish that, which I would reioyce to see. If the hindring lie in cost, it is somwhat, & yet but small, cõsidering what is ready: if in good will: that is all, & yet but ill, considering what it hindereth. For no learning is so well got, where her helping meanes be seuered, as where all be vnited, which those colledges would cause: a thing neither of nouelty, as of an old ground & elswhere practised: neither iniurious, to any offering profit to all. I do finde my selfe so armed in the point, as if there were any hope in the thing to be effected, I could answeare any obiection of difficultie, which might arise against it, either from without the *vniuersitie*, or from within, either for any communitie, or for any priuate, that it would be best for all, neither any breach of good now well laied, nor any hindrance to any, which findes himselfe at ease, as the present is now appointed.

pointed. But will ye haue euerie one rise through all these degrees of learning, ear he become a professour? yea surely I. but who moueth the question? either he that cannot iudge, who is therefore to be pardoned: or he that would be doing, who is therefore to be blamed: or he that doth not way it, which would be desired to do: or he whom neede hasteneth, whose case is to be pitied. And yet of all these foure, only he, that desireth to shew him selfe ripe in his owne, though raw in other mens opinion, will contrarie the conclusion: for ignorance, will yeeld vpon better instruction: iust consideration, will relent after waing: good wittes oppressed with want, and yet waing the truth, will wish for more wealth to tarie their full time, and the cariage of their cunning: but the hastie heades, to whom any delaie is present death, which will be doing, eare they can do well, but in their owne conceites they will stand against it, and scrape all defences, though while they do scrape, they descrie them selues to be extreme ignorant. For if sufficiencie be the onely meane to perfit the professour, and to profit the publike, insufficiencie ouerthrowes both. And as he that meaneth to turne before, may lymit his ascent: so he that will be perfit in the end and last profession ought at the least to haue the contemplatiue knowledge of all that goeth before, though he practise but at pleasure. The generall gaine thereby is this that while the studentes youth is wedded to honest, and learned meditation, the heat of that stirring age is cooled which might harme in publicke, and set all on fire: ripe iudgement is got, to stay, not to stirre: and all ambitiouse passions meruellously daunted through resolutenes of iudgement. It is no reason, where see ye the like? but it is a great reason, the like is worth seeing, and who so comes neare, is still better liked, then he that dowteth of it. The want of triall, is some shift for a time, but the triall that hath bene, may lead vs to the like, & procure good allowance. And sure till the yong professours be made to tarie longer, and studie sounder, neither shall learning haue credit, nor our countrie be but sicke. It is not my complaint, though I ioyne with the complainantes. If ye meane to take learning before you, you will neuer moue the question. It is not he that hath, and knoweth, which moueth

the queſtiõ, but he that knoweth not & ſhould. What ſhould a *diuine* do with the *mathematikes*? why was *Moyſes* trained in all the *Egyptians* learning? Nay in one reaſon for all, why will ye condemne in *diuinitie*, or execute in *law*, the ſciences which ye know not, but finde the name condemned? and I pray you with what warrant? what if that be not the name? or what if the thing be not ſuch? a condemnation without euidence where the iudge preſumeth, and knoweth not the skill, which he ſaith is naught. The *Phyſician* ſhould haue all, and if he haue not, he is moſt to be blamed, bycauſe the parentes of his profeſſion durſt not profeſſe without them, & make them vnder meanes. To be ſhort I wiſh they had them, which miſlike that they haue not, and gaue ignorance the raigne. For if they had them, we ſhould heare no ſpeach, but praiſe and proufe, admiration and honour.

But to turne to my byace againe which was the mother, and matter to my wiſh, this colledge for teachers, might prooue an excellent nurſerie for good ſchoolemaiſters, and vpon good teſtimonie being knowne to ſo many before, which would vpon their owne knowledge aſſure him, whom they would ſend abroad. In the meane time till this come to paſſe, the beſt that we can haue, is beſt worthy the hauing, and if we prouide well for good teachers, that prouiſion will prouide vs good teachers.

The admiſſion of teachers.

There remaineth now one conſideration in the admitting not of theſe, whom I admit without any exception, for all ſufficiencie in religion, in learning, in diſcretion, in behauiour: but of ſuch as we daily vſe, and muſt vſe, till circumſtances be bettered which are in compaſſe of many exceptions. The admitter or chuſer conſidering what the place requireth muſt exact that cunning, which the place calleth for: the partie himſelfe muſt bring teſtimonie of his owne behauiour, if he be altogither vnknowen: and the admiſſion would be lymited to ſuch a ſchoole in ſucha degree of learning, as he is found to be fit for. For many vpon admiſſion & licence to teach in generall, ouerreach to farre, and marre to much, being vnſufficient at randon, though ſeruing well for certaine by way of reſtraint. Thus much for the trainer, which I know will better my pat-

terne

terne if preferment better him: with whom I ſhall haue occaſion to deale againe in my grammer ſchoole: where I will note vnto him what my opinion is in the particularities of teaching.

## Chapter 42.

*How long the childe is to continue in the elementarie ear he paſſe to the tongues, & grammer. The incurable infirmities which poſting haſt worketh in the whole courſe of ſtudie. How neceſſarie a thing ſufficient time is for a ſcholer.*

HAſtie preaſing onward is the greateſt enemie, which any thing can haue whoſe beſt is to ripe at leaſure. For if ripenes be the vertue, before it is greene, after it is rotten: and yet the exceſſe is the leſſe harme: bycauſe it may ioyne, and be compounded with the vertue, and be called rotten ripe; and at the leaſt be caſt away, without any more loſſe, then of the thing it ſelfe, as it appeareth in frutes. The defect to plucke before ripenes, breedes ill in the partie which taſteth therof, and cauſeth the thing after a bite or two to be caſt away to: vnleſſe it be in longing wymen, whoſe diſtéperate delite vpon a cauſe not common, doth giue vs to judge, that too timely taking, is but for ſome diſordered humours. This plucking before ripenes in my poſition tendeth to this ende. I haue appointed in my elementarie traine *reading, writing, drawing, ſinging, playing*: now if either all theſe be vnperfitly gotten, where all be attempted, or ſome, where ſome: when the childe is remoued to the grammer ſchoole, what an error is committed? The thinges being not perfit, to ſerue the conſequence, either die quite if they be not ſeuerly called on: or come forward with paine, where the furtherance is in feare. How many ſmall infantes haue we ſet to *grammer*, which can ſcarecely reade? how many to learne *latin*, which neuer wrate letter? And yet though ſome litle one could doe much better then all his fellowes, it were no harme for him to be captaine a good while in his *elementarie* ſchoole, rather then to be a meane ſouldier in a captaine ſchoole. The diſpleaſoures be beyond all proportion pernicious, beyond all multitude many, which this poſting pulles

after it. And if moning could amend them, I would not onely mone them, that they be so many, but also mourne for them, that they be so helpeles. It is a world to see the weakenes of children, and the fondnes of friendes in that behalfe. It is to much, that may be vnderstood, where so much is said: the fault is generall, and the onely cause, which both makes children loth to learne, and the maisters seeme to be tormenters in their teaching. For the maister hasting on to the effect of his profession, and the scholer drawing backe, as not able to beare the burden: there riseth a conflict in the maister, with passion, if it conquere him: against passion if he conquere it. If the maister be verie sharp witted in deliuering, and the boy lowheaded in receiuing, then the passion will lightly conquer. Which it cannot doe, where wisedome and consideration in the maister be armed aforehand with pacience, or where experience, and wearines of extremitie haue wrought a calmenes. And as in the maister passion breedes heat, so in the childe infirmitie breedes feare, and so much the more, if he finde his maister somwhat to fierce. Whereupon neither the one nor the other can do much good at all, and all through this hastie imperfection being the matter of heat in the one, and of feare in the other. Whereof if the boy were not in daunger how peart would he be, and what a pleasure would the maister take in such a perfit perteling? but when the childe is so weake, as both he himselfe feeles it in his learning, and the maister findes it in his teaching, tell the parent so he will not beleeue it. So blynde is affection in the parent which cannot see: and in stoore of teachers, he shall finde some, which will vndertake, and condemne the misliker. Whereby chaunge feedes his humor for the time, and repentance his follie long after, when the default proues vncurable, and the first maister is admitted among the prophetes. Such a thing it is to preuent illes in time, and when warning is giuen not to mocke the intelligence, nor to blame the watchman.

If the imperfections which come more of haste then of ignoraunce from the Elementary schoole would take vp their *Inne* there, and raunge no further, the moane were not so much, by-

cause

cauſe there were ſome meane to redreſſe: but now as one billow driueth on an other: ſo haſt beginning there makes the other ſucceſſions in learning trowle on too too headlong. Be young children ſet to ſoone to their *Grammer* onely? be none ſent to the *Vniuerſitie*, which when they come thence ſome yeares after, might well with good gaine returne to the *Grammer* ſchoole againe? I will not ſaye that they were not ready when they went, but peraduenture they were ready, and forgat that they were ſo. Do not ſome good honeſt wittes in the middeſt of their ſtudie finde the feſtering of haſte, and wiſhe though in vaine that they had bene more aduiſed in their paſſage? and if they recouer that which they miſſe and wiſh for, do they not finde the learned concluſion trew: that ſuch thinges be extreme painful to ſetled memories, which were very pleaſaunt paſſages to the youngeſt boyes? He that beginnes his *Grammer* in any language, when he is a *Graduate*, may perhaps wiſh for ſome way without *Grammer*, and couet a *Compendium*. The *Vniuerſities* can beſt iudge of the infirmities in our *Grammer* ſchooles, when they finde the want in thoſe yonglinges, whom they haue from vs, but not ſent by vs: we our ſelues ſee them, but we cannot ſalue them. Priuate affection ouerrules all reaſon: ſtraungeneſſe betwene the parent and maiſter cuttes of conference in the remouing: and in ſome places multitude of ſchooles marres the whole market: where ſtore is the ſore, and oportunitie to alter an allurement to the worſe. So that by degrees the *Elementarie* feebleth the *Grammarian*: & the *Grammarian* tranſporteth his weakneſſe from his ſchoolemaiſter to his *Vniuerſitie tutour*. Such a matter it is to ſtay haſt at the firſt, which diſtempereth till the laſt. I would not haue the *Vniuerſities*, but to thinke freindly of me, bycauſe though I finde fault, I ſeeke it not: neither blaſe I it with diſcredit to them, but wiſh it healed with the profit of my countrey, as I well know the moſt, and beſt of them there do.

Doth not want of ſufficient time (I meane not for taking degrees, bycauſe that time may be complete from the proceeders firſt ariuall into the *Vniuerſitie*) but for want of age and yeares: and therwithall for the want of that, which yeares do bring, oftimes ſend abroad youthes, whoſe degrees deſerue place,

but their depth deſerues none? That prentice is to haſtely out of his yeares, which being at one and twentie free from his maiſter, is eare foure and twentie free from his thrift both reft of goodneſſe, and left goodleſſe. If men abroad had not a ſenſible iudgement in yeares, that young ware cannot be but greene, how ſprooting faire ſo euer it doth ſhew: youth might deceiue them with titles, as it deceiues it ſelfe with opinions. *Yeares* without *ſtuffe* maye beguile before *triall*: *yeares* with *ſtuffe* will abide the *ſtampe*. *Stuffe* without *yeares* is wounderous for a while, but it is ſubiecte to quicke withering, and to fade of wonder. Neither *ſtuffe* nor *yeares*, is extreme pitifull, and the very ground of my complaint, bycauſe neither few yeares can prouide great *ſtuffe*, yea to the beſt witte: nor many yeares to any witte, without great ſtudie, which is a death there, where the defecte is great. How fortuneth it then, that either freindes be ſo fooliſh, or ſtudentes ſo vnſtayed, to haſte ſo with ſo much waſte? The cauſes be: *impacience*, which can abide no tarying, where a reſtleſſe conceit is full frawght: *libertie*, to liue as he liſteth, bycauſe he liſteth not to liue as he ſhould: *brauerie*, to ſeeme to be ſome body, and to cary a countenaunce: *hope* of preferment, to deſire dignities before abilitie to diſcharge. In the meane while: the *common weale* becomes priuate: the *generall* weapeth, while the *particular* winneth: and yet the winning is no ſoundneſſe, but ſhew. What notable men haue dealt with, & againſt the foreſtaulling of ſound time in profeſſions? Among many if onely *Viues* the learned *Spaniard*, were called to be witneſſe, he would craue pardon for his owne perſon, as not able to come for the goute, but he would ſubſtitute for his deputie his whole twentie bookes of diſciplines, wherin he entreateth, how they come to ſpoile, and how they may be recouered. Lacke of time not onely in his opinion, but alſo in whoſe not? bringes lacke of learning, which is a ſore lacke, where it ought not to be lacking. The cankar that conſumeth all, and cauſeth all this euill is haſte, an *vnaduiſed*, *raſhe*, *hedlong counſellour*, and then moſt pernicious when it hath either ſome apparence in reaſon that the child is ripe: or the hartning of ſome maiſter, which either is diſpoſed to follow where he ſeeth replying paſt cure: or that cānot diſcern colours, bycauſe he

he is that in his degree, which the childe is in his: both vnripe: the one to teach, the other to remoue.

But what if hope of exhibition make an Vniuerſitie man ſtraine? and either perſwade abilitie, or promiſe to ſupplie, where abilitie wantes? Nay what if exhibitours of ſome litle, ſeeke recompence to ſoone, and halfe force ſome poore ſcholer to toile with imperfection?

When the vnripe boye findeth any ſuch meane to go to the Vniuerſitie, the maiſter ſhall neuer know, till he be booted, if he do know then: for feare of ſtopping his iourney by contrarie counſell: that is by reaſon to ſtay him, which runnes to his owne harme.

*Time* of it ſelfe, as it is the nobleſt circunſtance wherwith we haue to deale: ſo it hath a bredth in it ſelfe capeable of to much, to litle, and enough.

To much *time* is ſeldome found fault with iuſtly, though ſome time pretended, bycauſe it is ſeldome taryed for in this kinde wherwith I deale.

To litle *time* is that wheron I complaine, and ſo much the more harmefull, bycauſe haſt to attaine vnto the deſired ende makes it ſeeme no fault till the blow be giuen.

*Time* enough is that meane which perfiteth all, the *Elementarie* in his kinde, the *Grammarian* in his, the *Graduate* in his, and ſo profiteth the *common weale* by perfiting all: the *prerogatiue* to thought: the *mother* to truth: the *touchſtone* to ripeneſſe: the *enemy* to errour: mans only ſtay, and helpe to aduice.

For the Grammarians *time*, though it be not within this argument, as many other thinges which the affinitie drew in, yet thus much may I ſay. That his perfitneſſe hath a pitche, and his yeares yeilde his good, as it ſhall appeare in his owne place, whoſe time muſt needes be limited, bycauſe he is ſo placed after the *Elementarie*, and before the *Vniuerſitie*, as the well appointing of his *time* ſhall diſapoint neither of them. For the *times*, and yeares of ſtudie before degrees in the Vniuerſitie, *Plato* himſelfe in his exquiſite *republike* cannot, nor doth not appoint them better then they be there already, if the *Grammar*, and *Elementarie* haſte marred not, and made them that come to ſoone ſeeke alſo to proceede to ſoone, yet euen ſo ful-

filling ſtatutes, which appoint the continuing yeares, though ſmallie for their benefit, which are not appointed in yeares, and leſſe then not appointed in ſubſtaunce. The diſtances betwene degrees orderly employed, and the midle learninges being caryed before them, as it is imported by their ſtiles: might worke in the moſt very reaſonable knowledge, for methode and ground in habite, though not for particulars, which be alwayes endleſſe, ſtill without art, though moſt within experience, for their moſt needfull number. Now if that helpe of readers, which I wiſhed for, were put in execution, me thinke, the world ſhould ſee, a marueilous number of excellēt profeſſours in euery degree. I am to long in talking of to litle: but the times hanging one vpon another haue led me thus onward: wherfore it is now time for me to determine that time, which I do take to be enough for the *Elementarie*. When the child can read ſo readily, and roundly, as the lenght of his leſſon ſhal nothing trouble him for his reading: when he can write ſo faire and ſo faſt, as no kinde of exerciſe ſhalbe tedious vnto him for the writing: when his penne or pencill ſhall delite him with bragge: when his *Muſicke* both for voice, and hand is ſo farre forward, as a litle voluntarie will both maintaine, and encreaſe it: all which thinges the ſecond maiſter muſt haue an eye vnto: then hath the *Elementarie* had time enough. If the parent account not of all, yet perfitneſſe in his choice muſt be his cheife account. The childes ordinarie exerciſes, will continue his writing, and reading, himſelfe will alwaye be drawing, bycauſe it deliteth his eye, and buſieth not his braine. But for *Muſicke*, the maiſter and the parentes delite muſt further it. For that in thoſe yeares, children be Muſicall rather for other then for them ſelues. Once in, this is a certaine ground, and moſt infallible, that in tarying long, and perfiting well, there is no loſſe of time, ſpecially ſeeing thoſe qualities euen alone, be a pretie furniture of houſhold if they be well gotten. The haſting on to faſt to ſee the frute too ſoone, when circunſtances perſwade tarying, is to winne an houre in the morning, and to leaſe the daye after. Thus much concerning the *Elementarie* time, determinable not by yeares, but by ſufficiencie. If yeares could be limitt es to knowledge, as they be very good leaders,

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the rule were more certaine: but where witte goeth not by yeares, nor learning without, ſufficiencie is the ſureſt bounder, to ſet out, wherin enough is. Howbeit in the *Elementarie*, and ſo forth I will limit the time ſomwhat nearer, with all the conſiderations, both for varietie of the matters which are to be learned, and the men which are to teach, and ſuch thinges as ſeeme not ſo proper to be ſet downe here.

## Chapter 43.

*How to eut of moſt inconueniences wherwith ſchooles and ſcholers, maiſters and parentes be in our ſchooling now moſt troubled. Wherof there be two meeanes, vniformitie in teaching and publiſhing of ſchoole orders. That vniformitie in teaching hath for companions diſpatch is learning, and ſparing of expenſes. Of the abbridging of the number of bookes. Of curteſie and correction. Of ſchoole faultes. Of friendlineſſe betwene parentes and maiſters.*

A Great learned man in our dayes thought ſo much of the troubleſome and toilſome life, which we teachers lead, as he wrate a pretie booke of the miſeries of maiſters. We are to thanke him for his good will: but when any kinde of life be it high, be it low, is not troubled with his proportion to our portion, we will yeild to miſery. Our life is very painfull in deede, and what if beyond compariſon painfull? Much a do we haue, and what if none more? Yet ſure many as much, though they deale not with ſo many, and moe more miſerable, bycauſe they better not ſo many. But I will neither rip vp thoſe thinges, which ſeeme moſt reſtleſſe in vs, though the argument offer ſpreding: neither will I medle with any other trade, no leſſe troubleſome then teaching, by comparing to ſeeme to leſſent bycauſe compariſons in miſeries be vncomfortable to both, though ſome eaſe to either. To what purpoſe ſhould I ſhew, why the maiſter blames this, the parent that, the child nothing more then the rod, though he will not but deſerue it? Such a diſeaſe we haue to repine at the paine, and not to waye the offence, which deſerueth the paine. Why beat ye him ſayeth one? Why offended he ſayeth none? ſo hard a thing it is to finde P. Melanc-thon.

defenſe for right, ſo eaſie a thing it is to finde qualifying for wrong. Therefore to omit theſe vnpleaſaunt rippinges, I will deale with the remedies how to cut of the moſt of thoſe, which he calles miſeries, I terme *inconueniences*, wherwith the trade of teaching at this day ſeemeth to haue a great conflict. Which counſell though it be firſt laid for the youngeſt ſcholers, yet may it well be tranſlated further, & beſeeme both the biggeſt, and beſt, in any learned courſe.

1. Theſe remedies I take to be two: The one *vniformitie* in *teaching*, which draweth after it, *diſpatch* in *learning*, and *ſparing* of *expenſes* about to great a number of bookes.

2. The other is *publike ſchoole lawes*, ſet downe, and ſeen, which bring with them for companions *agreement* of parentes and teachers, *continuance* of ſcholers, *conference* to amend, *comfort* to freindes, and *commoditie* to the common countrey.

Vniformitie in teaching. For *vniformitie* in *teaching* how many gaules that will heale, wherwith ſchooles be now greiued, it will then beſt appeare, when it ſhalbe ſhewed, what good it will worke, and how neceſſarie a thing it is, to haue all ſchooles reduced vnto it. That there is to much variety in teaching, & therfore to much ill teaching (bycauſe in the midſt of many bypathes, there is but one right waye) he were ſenſeles, that ſees not: if he either haue taught, or haue bene taught himſelfe. Which whence it ſpringeth, diuerſities of iudgement bewraie, that men haue gotten by better or worſe training vp in youth: by leſſe or more trauell in ſtudie: by longer or ſhorter continuance at their booke: by liking or miſliking ſome trade in teaching: by accommodating themſelues to the parentes choice: and many wayes moe, which either brede varietie, or elſe be bred by varietie. But of all varieties there is none vayner, then when ignorаunce ſweares that that is an *aphoriſme*, the contrarie wherof ſound knowledge hath ſet downe for a ſure *oracle*. Now in this confuſion of varieties what hinderance hath *youth*? what diſcredite receiue *ſchooles*? what inequalities be the *Vniuerſities* moleſted with? what toile is it to *Tutours*? how ſmall riddaunce to *readers*? when diuerſities of groundworke do hinder their building, & the ſcholers weakeneſſe diſcrieth his maiſter? And yet oftimes the weake maiſter bringes vp a ſtrong ſcholer, by

ſome

ſome accident not ordinarie, and the cunninger man by ſome ordinarie let makes ſmall ſhew of his great labour. Do not the learners alſo themſelues commonly when they come to yeares and miſſe that commoditie, which ther maiſters could not giue them, being very weake themſelues, then blame their fortune and feele the want of foreſight? For if varietie had bene wipte awaye by vniformitie, euen the weakeſt maiſter might haue done very well if he had had but a meane head to follow direction being ſet downe to his hand.

This pointe is ſo plaine as many of the beſt learned, and of the beſt teachers alſo oftimes complaine of it, and wiſh the redreſſe, though they ſtill draw backe, and ſpare their owne paines for any thing they publiſh: perhaps not hauing the oportunitie and leaſure which ſo great an enterpriſe craueth: perhaps being induced by hope that ſome other will ſtart vp, and publiſh the amendment. Whereby all the youth of this whole Realme ſhall ſeeme to haue bene brought vp in one ſchoole, and vnder one maiſter, both for the matter and manner of traine, though they differ in their owne inuention which is priuate and ſeuerall to euery one by nature, though generall and one to euery one by art. Which thing muſt needes turne to the profit of the *learner*, whoſe *ſtraying* ſhalbe ſtraited, that he cannot go amiſſe: to the eaſe of the *teacher* whoſe *labour* ſhalbe lightened, by the eaſineſſe of his curraunt: to the honour of the *countrey*, which thereby ſhall haue great ſtore of ſufficient ſtuffe: and the immortall *renown* of that carefull *Prince* which procured ſuch a good. Which benefit ſay I muſt proceede from ſome *vniforme* kinde of teaching ſet downe by authoritie, that one waye to ſupplie all wantes, and no one to diſdaine, where obedience is enioyned. And wheras *difference* in iudgement worketh *varietie*: *conſent* in knowledge will plant *vniformitie*. Which conſent, as it muſt be enforced by authoritie, ſo muſt it proceede from ſome likeneſſe of abilitie in teachers, namely in that thing wherof they are teachers: though both in executing the ſame, and for ſome other qualities they may differ much.

Now the onely waye to worke this likeneſſe or rather ſameneſſe in abilitie, where otherwiſe the oddes is ſo odde, were to ſet downe in ſome certain plat, the beſt that may ſeeme to be,

if that which is beſt in deede may not be had, as why not? both what and how to teach, with all the particular circunſtances, ſo farre forth as they ordinarily do fall within common compaſſe, and may beſt be ſeeme the beſt ordered ſchooles, which both the meane teacher may wel attaine vnto, and the cunning maiſter may reſt content with, and ſo they both in that pointe proue equall, while the meaner mounting vpword with fethers made for him, & the cũninger comming downward at the ſhew of the lure, they both meete in the midde waye, and flying forward like freindes, pay their price with their paſtime, and mend their faire with their praye, no diſhonour offered him, whom mo qualities do commend: and a great helpe to him that cannot ſwimme without. In whom diligence borne vp, will worke no leſſe wonder, nay may fortune more, then greater learning in the other, whom either ouer weyning may make inſolent, or loytring negligent. And ſure as I may be deceiued herein, ſo haue I ſome reaſon very fauorable to my ſeeming, that it were more fitting for the common profit, to prouide a certaine direction to helpe the meane teacher, which will continue in the trade without either any or very late changing of his courſe, and ſo a long time do much good, then to leaue it at randon to the libertie of the more learned, who commonly vſe teaching, but to ſhift with for a time, and be but pilgrimes in the profeſſion, ſtill minding to remoue to ſome other kinde of life, either of more eaſe, which allureth ſoone, or of more gaine which enforceth ſore. So that in the meane time the ſcholers cannot profit much, while the maiſters deale like ſtraungers, which entending one day to returne to their countrey, as nature calleth homeward, though profit bid tary, cannot haue that zealous care, which the naturall countrieman, and continuall trauellour of nature hath, and of ductie ſheweth. And though conſciẽce cauſe ſome odde honeſt man to worke well, and diſchage his duetie in that rowling reſidence: yet neither be priuiledges generall, nor lawes leuelled after ſome few, and that fooliſh fellow, was fretiſhed for cold, which followed the fond *ſwallow*, that flew out to timely, and to farre before her fellowes. An order muſt be generall to the liking of the better, who ſhould alwaye wiſhe it, and the leading of the weaker,

weaker, who ſhall alway neede it.

If when this order for matter and manner of teaching ſhalbe ſet downe, the executor proue negligent, and prolong the effect, or elſe quite defeat it, by ill handling of that, which was well ment, the ſurueiors and patrones of ſchooles muſt ouerlooke ſuch teachers, of themſelues if they can, if not, they may call for the aſſiſtaunce of *learning*, which for cunning can, and of curteſie will ſeeke to further ſuch a thing. Our preceptes be generall, the particular muſt perfourme, and amend his owne accident. I haue but ſleightly noted the ſurface of *vniformitie* in teaching, and the diſioynting of skill by miſordered varietie, and yet who is ſo blinde as he may not thereby diſcerne, that the one ſtrips away the euilles which the other bringes in, and thereby cuttes of many encombraunces from ſchooles?

Now *vniformitie* in *teaching* once obtained, doth not *diſpatch* in *learning* incontinently follow? which conſiſteth in choice of the beſt and fitteſt authours at the firſt, and continuaunce in the ſame: in the beſt exerciſes and moſt proper to the childes aſcent in learning: and generally in the maiſters orderly proceeding, and methode in teaching: whereby the child ſhall not learne any thing, which he muſt or ought to forget, vpon his maiſters better aduiſe: nor leaue any needefull thing vnlearned till his maiſter grow to better aduiſe. The maiſter himſelfe ſhall not neede to chaunge his courſe, as he chaungeth his skill, now coursing on to faſt by to much raſhnes: now retiring to late by to louſe repentaunce: finally neither the maiſter nor the ſcholer ſhall buſie themſelues to long about a litle, and neuer the better, nor haſt to faſt on, and nener a whit the further. The beſt courſe being hit on at the firſt, as appointment may procure it, one thing helpeth an other forward naturally, without forcing: that which is firſt taught maketh way for that which muſt follow next, and continuall vſe will let nothing be forgot, which is once well got, & the riſing vp by degrees in learning will ſuccede in proportion, with out loſſe of time or let of labour, either by lingring to long, or by poſting to faſt, which cannot now poſſibly be brought about, while thinges be left to the teachers diſcretion, where-

Diſpatch in learning.

of, as the moſt be not alway the beſt, ſo euen the verie beſt cannot alway hit thoſe thinges, which in deede are beſt, while the *cuſtomarie education* is helde for a ſanctuarie: *alteration* to the better is eſteemed an hereſie: *allowance* is meaſured by priuate liking: *vnthankefulnes* is made harbour to deſert: and the very *bookes* which we vſe be not appropriate to our vſe. I touch no mo ſtoppes then may eaſily be remoued, if *authoritie* take the matter in hand. Priuate lettes muſt haue priuate leſſons, and perſonall circumſtance ſhall haue rowme to pleade in, at an other time.

Theſe enormities then ſhew them ſelues, when children do chaunge both ſchooles & maiſters: where alteration hindereth beyond all crie, the new maiſter either thinking it ſome diſcredit to himſelfe to beginne where the old left, or miſliking the choice which the former hath made, or in deede by diſprayſing him to ſeeke to grace himſelfe: or the order of his ſchoole not admitting the ſucceſſion, as in deede they be all diuerſe. Sometimes the boy being vngrounded, by his maiſters ignorance if he could not, by his negligence if he did not the thing which he could, will not bende to be bettered, but muſt keepe the ſame countenaunce which he himſelfe conceiueth of himſelfe. And this commonly falles out ſo, when the parentes be peuiſh, and thinke their childe diſgraced if he be once ſet backward (for ſo the tearme is) whereas in verie deede he is bidde but to looke backe, to ſee that which he neuer ſaw, and ought to haue ſeene verie ſubſtantially. Which diſorder proceeding from the parentes ouerruleth vs all, cauſing great weakenes, & much miſmatching in the fourmes of our ſchooles: ſo that we either cannot, or may not finde fault euen to amend it, whereas the order being one, and planted by authoritie, though the childe vſe to chaunge often, yet his profiting is ſoone perceiued: and the parentes alſo wilbe well contented, when they ſuſpect no partialitie by priuate paſſion, and ſee indifferencie in publicke prouiſiō. Such be the frutes which *varietie* bringes foorth, *perillous* in great affaires, ſtill gathering ſtrength by traine in thoſe petie principles: wheras to the contrarie *vniformitie* is full of contentment. Nothing continueth one in our ſchooles but the common grammer ſet furth by authoritie

thoritie, which cõfirmeth mine opinion both by pollicie in the first setting out, & by profit in the long continuing, wherein we all agree perforce as in a case of higher countenaunce, & already ruled. Which booke whether it may stand still with some amendement, or of necessitie must be cast some other way, for better method, it shall then be seene when comparisons come in season, that the alteration may shew, whether there were cause to chaunge, or some iniurie offered to chaunge without cause. For both that booke, and all the like, which serue for direction and method must be fashioned to the matter which they seeme to direct by rule and precept, being not of themselues, but made to serue others. This we haue by it, that *vniformitie* out of al cõtrouersie is best, but whether it selfe be best, that is yet in controuersie.

For *sparing* of *expenses*, the second commoditie which *vniformitie* bringes with her, this is my opinion: while it is left to the teachers libertie to make his owne choice, both for the booke which he will teach and the order how, betweene the varietie of iudgementes, & inequalitie of learning in teachers, which by order must be made one, by consent neuer will, the parentes purses are pretily pulled, & poore men verie sore pinched both with chaũge of bookes, the maister oft repealing his former choice: and also with number, while euery booke is commended to the buyer, which either maketh a faire shew to be profitable: or otherwise is sollicited to the sale, as in our dayes necessitie must sell, where such an ouerflush of bookes growes chargeable to the printer. For the old periode is returned, that *Iuuenall* found in his time, learned and vnlearned must needes write, he is marde that comes lag. Nay ordinarily some few leaues be occupied in the best chosen, & biggest booke, besides the oft leasing & much spoiling of them sachels and all, to their gaines it may be said that sell them, though to the parentes losse that buy them, and those of the meaner sort, whose children maintaine schooles most, and swarme thickest in all places and professions, which thing might be farre better vsed, if the best onely were bought, and with the losse of his kookes the childe lost no more. All which inconueniences may easily be remeadied, and with small adoe.

Sparing of expences.

For whatsoeuer is needefull to be vsed in schooles, may be verie well compriſed in a ſmall compaſſe, and haue all his helpes with him being gathered into ſome one pretie volume compounded of the marrow of many: neither will the charge be great, the ware being ſmall, and our profeſſion is not to perfit, but to enter. Neither yet hereby is any iniurie done to good writers, whoſe bookes may verie well tarie for the ripenes of the reader, and that place which is dew to them, in the ordinarie aſcent of learning and ſtudie, being no intruders into rowmes to meane for them, and content to take that place whereunto they are marſhalled by their value, and degree: to their praiſe which made them, when the ſtudent can iudge: to the ſtudentes profit, when he can vnderſtand: and the faſt retaining of them, when order maintanes memorie.

In our *grammer* ſchooles we profeſſe the toungues nay rather the entraunce of toungues. Euerie profeſſion that is penned in any toungue miniſtreth to her ſtudent thoſe wordes that be proper to her owne ſubiect. Which wordes be then beſt gotten when they follow the matter, as they will do moſt willingly in the peculiar ſtudie of the ſame profeſſion. If a *grammarian* therefore be entred to *write*, *ſpeake*, and *vnderſtande* pretily in ſome well choſen argument beſt to follow for aptnes ech way, though he neither know all, nor moſt wordes in any toungue, which is reſerued to further ſtudie: yet our ſchooles be diſcharged of their dewtie, in doing but ſo much. They that aſſigne *grammer* maiſters wherein to trauell, appoint them *hiſtories*, and *poetes*, though they make ſome choice of men, and ſome diſtinction of matter in regard of vertuous maners and purenes of ſtile. In our ſchooles what time will ſerue vs to runne ouer all theſe? nay to deale but with ſome few of them throughly? how then? Is not ſome litle well pickt, and printed alone the praiſe of our profeſſion and the parentes caſe? And be not the maine bookes to be conſigned ouer to the right place in their owne calling? Some vaines be rapt, and will needes proue *poetes*, leaue them the art of *poetrie*, and the whole bookes and argumentes of *poetes*. Some will commend to memorie, and poſteritie ſuch actes and monumentes, as be worthy the remembrance: Let them haue the rules, whereby

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the penning of *hiſtories* is directed to write thereby with order: and the matter of *hiſtories* to furniſh out their ſtile. If men of more ſtudie and greater learning haue leyſure and liſt to reade, they may vſe *hiſtories* for pleaſure, as being but an after meates ſtudie: neither tyring the braine, nor tediouſe any way: as they be not generally to build on for iudgement: bycauſe ignorance of their circumſtances make ſome difficultie in applying, and great daunger in prouing. They may alſo runne ouer *poetes*, when they are diſpoſed to laugh, and to behold what brauery *enthouſiame* inſpireth. For when the *poetes* write ſadly and ſoberly, without counterfeating though they write in verſe, yet they be no *poetes* in that kinde of their writing: but where they couer a truth with a fabulous veele, and reſemble with alteration. We are therefore to cull out ſome of the beſt, and fitteſt for our introductorie, and to ſend away the reſt to their owne place, in the peculiar profeſſions, and that not in *poetes* & *hiſtories* alone, but alſo in all other bookes whatſoeuer, which be at this day admitted into our ſchooles. The *poetes* wordes be verie good, and moſt ſignificant, as it appeareth by *Platoes* whole penning, whoſe eloquence is thought fit for ſainctes, if any heauenly creature had a longing to ſpeake *greeke*. And in the latin they haue the ſame grace, in his iudgement, which beſt vnderſtoode what wordes were beſt, as being himſelfe the beſt, and eloquenteſt oratour, ſpeaking of them in that booke, wherein he both ſheweth his eloquence moſt, and vſeth the perſonages of the moſt eloquent *oratours*, to deliuer his minde. The quantitie of *ſyllabes* is to be learned of them, to auoid miſtiming, as the wiſe writer *Horace* pointeth the poet therfore firſt to frame the tender mouth of the yong learner. De oratore.

Moreouer ſome verie excellent places moſt eloquently, and forcibly penned for the poliſhing of good manners, and inducement vnto vertue may be pickt out of ſome of them, and none more then *Horace*. We may therefore either vſe them, with that choice: or helpe the point our ſelues if we thinke it good, and can pen a verſe that may deſerue remembraunce. Such an helpe did *Apollinarius* offer vnto his time, as *Sozomenus*, and *Socrates* the ſcholer, report in their eccleſiaſticall hiſ-

tories. For *Iulian* the renegate ſpiting at the great learning of *Baſill, Gregorie, Apollinarie*, and many moe, which liued in that time, which time was ſuch a breeder of learned men, as in *Chriſtian* matters & *religion* we reade none like, by decree excluded the *chriſtian* mens Children from the vſe of prophane learning wherin the chriſtian diuines were ſo cunning as they ſtopt both his, and his fauorites mouthes with their owne learning, they paſſed them all ſo farre. Then *Apollinarius* conueighed into verſes of all ſortes, after the imitation of all the beſt prophane poetes diuine and holy argumentes gathered out of ſcripture whereby he met with *Iulianes* edict, and furniſhed out his owne profeſſion, with matter and argument of their owne. Now in miſliking of profane arguments ſome ſuch helpe may be had & appropriate to our youth. But there muſt be heede taken, that we plant not any poeticall furie in the childes habit. For that rapt inclination is to ranging of it ſelfe, though it be not helpt forward, where it is, and would not in any caſe be forced where it is not. For other writers, *number* and *choice* of wordes, *ſmoothnes* and *proprietie* of compoſition with the *honeſtie* of the argument muſt be moſt regarded. *Quintilianes* rule is very true and the verie beſt, and alway to be obſerued, in chuſing of writers for children to learne, to picke out ſuch as will feede the wit with faireſt ſtuffe, and fine the toungue with neateſt ſpeach. So that neither ſlight, and vnproper matters, though eloquentlie ſet foorth, neither weightie and wiſe being rudely deliuered be to be offered to children, but where the honeſtie and familiaritie of the argument is honored and apparelled with the fineſſe & fitnes of ſpeach. Which thing if it be lookt vnto in planting *vniformitie*, and pointing out fit bookes, beſides many and infinite commodities which will grow thereby to the whole realme, aſſuredly the multitude of many needeleſſe volumes, will be diminiſhed and cut of. So that *vniformitie* in ſchooling may ſeeme very profitable ſeeing it will ſupplant ſo great defectes, as the likelyhood giues, and plant the redreſſe, which in nature it importeth: beſides that which the common weale doth gaine by acquainting yong wittes euen from their cradeles, both to embrace and apply orderly *vniformnes*, which in thinges ſubiect to ſenſe is delite-

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full to behold: in comprehenſions of the minde is comfortable to thinke on: in executions and effectes is the ſtaie whereon we ſtand, and the ſteddieſt recourſe to correct errors by. I am led by theſe reaſons and many the like, to thinke that either nothing in deede, or very little in ſhew, can iuſtly be allcaged to the contrary but that ſuch an order muſt needes be verie profitable, to giue ſchooles a purgatiō to voide them of ſome great inconueniences: as I take the thing alſo to be verie compaſſable, if authoritie ſhall like of it, without which any opinon is but ſhewed, and dieth without effect.

I entend my ſelfe by the grace of God to beſtow ſome paines therein, if I may perceiue any hope to encourage my trauell. If any other will deale I am ready to ſtaie, and behold his ſucceſſe: if none other will, then muſt I be borne with, which in ſo neceſſarie a caſe do offer to my countrie all my duetifull ſeruice. Wherein if any vpon ſome repining humor ſhall ſeeme to ſtomake me, bycauſe being one perhaps meaner then he is himſelfe, I do thus boldly auaunce my doinges to the ſtage, and view of my countrie: yet till he ſtep foorth & ſhew vs his cunning he hath no wrong offred him, if another do ſpeake while he wilbe ſilent. And whoſoeuer ſhall deale in generall argumentes, muſt be content to put vp thoſe generall pinches, which repining people do vſe then moſt, when they are beſt vſed, and eſteeme it ſome benefit, when doing well he heareth ill: and thinke that he hath gotten a great victorie if he pleaſe the beſt, and profit the moſt, as he may profit all and yet diſpleaſe many: either through *ignorance* bycauſe they cannot diſcerne: or through *willfulnes* being wedded to preiudice: or ells through *diſdaine* bycauſe it ſpiteth ſome, to ſee other aboue ſpite. A diſeaſe proper to baſeſt diſpoſitions, and of meaneſt deſert, to pinch the heele where they pricke at the head.

But ſuch as meane to do well, how ſouer their power perfourme, ſo the heighe of their argument ouertop not their power to farre, and diſcouer great want of diſcretion in medling with a matter to much ſurmounting their abilitie, they may comfort and encourage themſelues with that meaning, if their doing do anſwere it in any reſonable proportion, and

thinke it a thing, (as it is in deede) naturally, and daily accompanying all potentates either in perſon, or propertie, & therefore no diſgrace to any meaner creature to wraſtle with repyning & ſowre ſpirites euen verie then, when they worke them moſt good, which are readyeſt to repine. If the doinges be maſſiue they will beare a knocke: if they be but ſlender, & will ſtreight way bruſe, beware the warranting. As in this my labour I dare warrant nothing, but the warines of good will, which euen ill wil ſhall ſee: if it haue any ſight to ſee that is right, as commonly that way it is ſtarke blinde, & ſomuch the more incurablely, bycauſe the blindnes comes either of vnwillingnes to ſee, or of an infected ſight, that will miſconſture & depraue the obiect. I craue the gentle & friendly conſtruction of ſuch as be learned, or that loue learning, & yet I neede not craue it, bycauſe learning that is ſound in deede & needes no bolſtering, and all her louers and fauorers, be verie liberall of friendly conſtructiō, & nothing partiall to ſpeake the beſt, euē where it is not craued. I muſt pray, if prayer will procure it, the gentle and curteouſe toleration of ſuch, as ſhall miſlike. For as I will not willingly do that, which may deſerue miſliking: ſo if I once know wherein, I will ſatisfie throughly. And therefore in one word, I muſt pray my louing countriemen, and friendly readers, this to thinke of me, that either I ſhall hit, as my hope is, and then they ſhall enioy it: or if I miſſe, I will amend, and my ſelfe ſhall not repent it.

2. Schoole orders publicke.

The ſecond remedie to helpe ſchoole *inconueniences* was to ſet downe the ſchoole *ordinaunces* betwene the maiſter, and his ſcholers in a publicke place, where they may eaſily be ſeene & red: and to leaue as litle vncertaine or vntoucht, which the parent ought to know, and whereupon miſliking may ariſe, as is poſſible. For if at the firſt entry the parent condiſcend, to thoſe orders, which he ſeeth, ſo that he cannot afterward plead eitheir ignorāce, or diſallowing, he is not to take offence, if his childe be forced vnto them, when he will not follow, according to that fourme, which he himſelfe did confirme by his owne cōſent. And yet when all is done the gloſſe will wring the text. Wherefore the *maner* of teaching, the aſcent in fourmes, the *times* of admiſſion, the *preuention* to haue fourmes equall

quall, the *bookes* for learning, and all thoſe thinges, which be incident vnto that *vniformitie*, wherof I ſpake, being already knowen to be ratified by authoritie, as I truſt it ſhalbe: or if not, yet the ſame order in the ſame degrees being ſet downe, which the maiſter priuately according to his owne ſkill entendes to kepe: it ſhalbe very good to take away matter of iarre betwene the parentes and the maiſter, in the ſame table publickly to be ſeene, and ſhewed to the parentes, when they bring their child firſt to ſchoole, beſides all that, which I haue generally touched to ſet downe alſo in plaine and flat termes, what *houres* he will kepe, bycauſe there is great conſideration in that, what to haue fixed and perpetuall, and wherein to giue place to particular occaſions, as there be very many, why all children cannot kepe all *houres*, though the ſchoole *houres* muſt ſtill be certaine: and diſcretiō muſt be the determiner. 1.

Againe what *occaſions* he will vſe to let them go to play, which be now very many, and very needefull, while ordinary exerciſes be not as ordinarily admitted, as ordinarie ſchooling, is ordinarily allowed: and ſuch other thinges as the ſchoole ſhall ſeeme neceſſarily to require. For a certaintie reſolueth, and preuentes douting. 2. 3.

But he muſt cheifly touch what *puniſhment* he will vſe, and how much, for euery kinde of fault, that ſhall ſeeme puniſhable by the *rod*. For the *rod* may no more be ſpared in ſchooles, then the *ſworde* may in the *Princes* hand. By the *rod* I meane *correction*, and *awe*: if that ſceptre be thought to fearfull for boyes, which our time deuiſed not, but receiued it from auncientie, I will not ſtriue with any man for it, ſo he leaue vs ſome meane which in a multitude maye worke obedience. For the priuate, what ſocuer parentes ſay, my ladie *birchely* will be a geſt at home, or elſe parentes ſhall not haue their willes. And if in men great miſſes deſerue and receiue great puniſhment, ſure children may not eſcape in ſome qualitie of puniſhment, which in quantitie of vnhappineſſe will match ſome men. And if parentes were as carefull to examine the cauſes of beating, as they are nothing curious to be offended without cauſe for beating, themſelues might gaine a great deale more to their childrens good: and their children leaſe nothing, by their parentes aſſurance. But commonly in ſuch caſes raſhneſſe hath

Of curteſie & correction.

her recompence, the errour being then ſpied, when the harme is incurable, and repentance without redreſſe. Terme it as ye liſt, beate not you ſaye for learning but for lewdneſſe. Sure to beate him for learning which is willing enough to learne, whē his witte will not ſerue, were more then frantike: and vnder the name of not learning to hide and ſhrowd all faultes and offenſes, were more then fooliſh: and what would that childe be without beating, which with it can hardly be reclaimed? in whom onely lewdneſſe is the let, and capacitie is at will? The ende of our ſchooles is learning: if it faile by negligence, puniſh negligence: if by other voluntarie default, puniſh the default. Spare learning: ſo that ſtill the refuge muſt be to the maiſters diſcretion: both for manners, and for learning, whom I would wiſh to ſet downe as much in certaintie as he can, at the beginning, and to leaue as litle as he may to the childes report, who will alway leane and ſway to much to his owne ſide, and beare away the bell, euen againſt the beſt maiſter, cheifly if his mother be either his counſellour, or his attourney: or the father vnconſtant, and without iudgement.

The maiſter therfore muſt haue in his table a *catalogue* of ſchoole faultes, beginning at the commandementes, for *ſwearing*, for *diſobedience*, for *lying*, for *falſe* witneſſe, for picking, and ſo thorough out: then to the meaner hereſies, *trewantry*, *abſence*, *tardies*, and ſo forth. Such a thing *Xenophon* ſeemes to meane in rekening vp the faultes, which the *Perſian* vſed to puniſh, though he limit not the penaltie, what, nor how much. Which in all theſe I wiſh our maiſter to ſet downe with the number of ſtripes alſo, immutable though not many. Wherin the maiſter is to take good heed, that the fault may be confeſſed, if it may be, without force, and the boye conuicted by verdit of his fellowes, and that very euidently. For otherwiſe children will wrangle amaine, and affection at home hath credulitie beyond crye, which makes the boye dare, what reaſon dare not. If any of their fellowes be appointed monitours, (as ſuch helpes of Lieutenauncie muſt be had, where the maiſter cannot alwaye be preſent himſelfe) and take them napping, they wil pretend ſpite, or ſome priuate diſpleaſure in moſt maniſeſt knauerie. And if ye correcte, as your Lieutenant muſt

I. waſh.

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haue credit, if you meane to keepe ſtate, that muſt go home to proue beating without cauſe. If the maiſter differre execution, that delaie will enſtruct them to deuiſe ſome ſtarting hole, and that alſo if it be not heard in ſchoole wilbe heard at home.

To tell tales out of ſchoole, is now as commonly vſed to the worſt, as in the old world it was high treaſon to do it at all. There be as many prety *ſtratagemes* and deuiſes, which boyes will vſe to ſaue themſelues, and as pleaſaunt to heare as any *apopthegme* in either *Plutarch*, *Ælianus*, or *Eraſmus*. The maiſter therefore muſt be very circumſpecte, and leaue no ſhew, or countenaunce of impunitie deſerued, where deſert biddes pay. It were ſome loſſe of time in learning, to ſpend any in beating, if it did not ſeeme a gaine that ſoundeth towardes good, and ſeekes amendement of manners. It is paſſing hard, to reclaime a boye, in whom long impunitie hath graffed a careleſſe ſecuritie, or rather ſome deepe inſolencie: and yet freindes will haue it ſo, and beating may not be for diſcouraging the boye, though repentaunce be in rearward. It is alſo not good after any correctiō to let childrē grate ſomwhat to long of their late greiſe, for feare of to greate ſtomaking, onleſſe the parentes be wiſe and ſtedfaſt, with whom if a cunning, and a diſcrete maiſter ioyne, that childe is moſt fortunate which hath ſuch parentes, and that ſcholer moſt happie which hath light on ſuch a maiſter. But certainly it is moſt true, let plauſibilitie in ſpeach vſe all her excuſing and blanching colours that ſhe can, that the round maiſter, which can vſe the rod diſcretely, though he diſpleaſe ſome, which thinke all puniſhment vndiſcrete, if it tuch their owne, doth perfourme his duetie beſt, and ſtill ſhall bring vp the beſt ſcholers: As no maiſter of any ſtuffe ſhall do but well, where the parentes like that at home, which the maiſter doth at ſchoole: and if they do miſlike any thing, will rather impart their greiſe and diſpleaſure with the maiſter priuately, to amend it, then moane their child openly, to marre that way more then they ſhall make any way. The ſame faultes muſt be faultes at home, which be faultes at ſchoole, and receiue the like reward in both the places, to worke the childes good by both meanes, correction as the cauſe ſhall offer, commendacion as neede ſhall require.

They that write moſt for gentleneſſe in traine reſerue place for the rod, and we that vſe the terme of ſeueritie recommend curteſie to the maiſters diſcretion. Here is the oddes: they will ſeeme to be curteous in termes, and yet the force of the matter makes them cõfeſſe the neede of the rod: we vſe ſharp termes, and yet yeilde to curteſie more, then euen the verie patrones of curteſie do, for all their curiſauour.

Wherin we haue more reaſon to harp on the harder ſtringe for the trueth of the matter, then they to touch but the ſofter, ſo to pleaſe the perſon: ſeeing they conſpire with vs in the laſt concluſion, that both correction and curteſie be referred to diſcretion. Curteſie goeth before, and ought to guide the diſcourſe, when reaſon is obeyed which is very ſeldome: but the corruptneſſe in nature, the penalties in lawe, courage to enflame, deſire to entice, and ſo many euilles aſſailing one good do enforce me to build my diſcourſe vpon feare, and leaue curteſie to conſideration: as the bare one reaſon of reaſon obeyed, a thing ſtill wiſhed, but ſeldome wel willed, doth cauſe ſome curteous conceit, not much acquainted with the kinde of gouernment, vpon ſome plauſible liking, to make curteſie the outſide, and keepe canuaſe for the lyning: but euer ſtill for the laſt ſtaffe to make diſcretion the refuge. Wherin we agree, though I priuately chide him, and ſaye why diſſemble ye? Vnder hand he aunſwereth me, I lend the world ſome wordes, but I will witneſſe with you, I do not ſpeake againſt diſcrete correction, but againſt haſtineſſe, and crueltie. Sir I know none, that will either ſet correction or curteſie at to much libertie, but with diſtinction, vpon whom they be both to be exerciſed: neither yet any, that will praiſe cruelty: and all thoſe, that write of this argument, whether Philoſophers or others allow of puniſhment, though they differ in the kinde.

7. De rep. Plato. And it is ſaid in the beſt common weale, not that no puniſhmẽt is to be vſed, but that ſuch an excellent naturall witte, as is made out of the fineſt mould would not be enforced, by-cauſe in deede it needes not: neither will I offer feare, where I finde ſuch a one: neither but in ſuch a common weale ſhall I finde ſuch a one. And yet in our corrupt ſtates we light ſometime vpon one, that were worthy to be a dweller in a farre better.

ter. And I will rather venture vpon the note of a sharp maister to make a boye learne that, which may afterward do him seruice, yea though he be vnwilling for the time, and very negligent: then that he shall lacke the thing, which maye do him seruice, when age commeth on, bycause I would not make him learne, for the vaine shadow of a curteous maister. It is slauish sayeth *Socrates* to be bet. It is slauish then to deserue beating sayeth the same *Socrates*. If *Socrates* his free nature be not found, sure *Socrates* his slauish courage must be cudgelled, euen by *Socrates* his owne confession. For neither is punishment denied for slaues, neither curtesie for free natures. This by the waye, neither *Socrates* nor *Plato* be so directly carefull in that place, for a good maister in this kinde, as the place required, though they point the learner. And in deed where they had *Censores* to ouersee the generall traine, both for one age & other, there needed no great precept this waye. If parentes might not do this, neither children attempt that, then were maisters disburdened: If all thinges were set in stay by publike prouision, priuate care were then mightily discharged. But *Socrates* findes a good scholer which in naturall relation inferreth a good maister. And yet *Philippe* of *Macedonie*, had a thousand considerations in his person, moe then that he was *Alexanders* father, and it is not enough to name the man, onelesse ye do note the cause why with all, and in what respect ye name him. A wise maister, which must be a speciall caueat in prouision, wil helpe all, either by preuenting that faultes be not committed, or by well vsing, when soeuer they fall out, and without exception must haue both correction and curtesie, committed vnto him beyond any appeal. *Xenophon* maketh *Cyrus* be beaten of his maister, euen where he makes him the paterne of the best Prince, as *Tullie* sayeth, and mindes not the trueth of the storie, but the perfitnesse of his deuise, being him selfe very milde as it appeareth still in his *iourney* from *Assyria* after the death of *Cyrus* the younger. For a *soule* there could not be one lesse *seruile* then he, which was pictured out beyond exception: for *impunitie*, there could not be more hope, then in a Prince enheritour, and that is more, set forth for a *paterne* to Princes. And yet this Princes child in the absolutenesse

1. παιδ.

1. Ad Quintum Frat. ἀνάβασις.

of deuise, was beaten by his deuise, which could not deuise any good traine exempt from beating beinge yet the second ornament of *Socrates* his schoole.

The case was thus, and a matter of the *Persian* learning. A long boye had a short coate, and a short boye had a long one: The long boye tooke awaye the short boyes coate, and gaue him his: both were fit: But yet there arose a question about it. *Cyrus* was made iudge, as iustice was the *Persian* grammer. He gaue sentence, that either should haue that which fitted him. His maister bette him for his sentence: bycause the question was not of fitnesse, but of right, wherein eche should haue his owne. His not learning, and errour by ignorance, was the fault, wherfore he was punished. And who soeuer shall marke the thing well, shall finde, that not learning, where there is witte to learne, buildeth vpon *idlenesse*, vnwilling to take paines, vpon *presumption* that he shall carie it awaye free, and in the ende, vpon *contempt* of them, from whom he learned to contemne, where he should haue reuerenced. Slight considerations make no artificiall anatomies, and therfore will smart, bycause they spie not the subtilities of creeping diseases. It is easie for negligence in scholers, to pretend crueltie in maisters, where faulte beyond time, lendes credit beyond reason. But in such choice of maisters where cruelnie maye easily be auoided, nay in such helpe by Magistrate, where it may be suppressed: and in such wealth of parentes which may change where they like not, if I should here a young gentleman say he was driuen from schoole, he should not driue me from mine opinion, but that there was follie in the parentes, and he had his will to much followed, if his parentes had the training of him, or that his gardian gaue to much to his owne gaine, and to litle to his wardes good, if he were not himselfe some hard head besides, and set light by learning, as a bootie but for beggers. For gentlenesse and curtesie towarde children, I do thinke it more needefull then beating, and euer to be wished, bycause it implyeth a good nature in the child, which is any parentes comfort, any maisters delite. And is the *nurse* to liberall wittes, the maisters *encouragement*, the childes *ease*, the parentes *contentment*, the *banishment* of bondage, the *triumph* ouer torture,

and

and an *allurement* to many good attemptes in all kinde of ſchooles.

But where be theſe wittes, which will not deſerue, and that very much? and where much deſeruing is, who is ſo ſhamles as to deny correction, which by example doth good, & helpes not the partie offender alone. Giue me meane diſpoſitions to deſerue, they ſhall neuer complaine of much beating: but of none I dare not ſay, bycauſe inſolent recheleſſenes will grow on in the very beſt, and beſt giuen natures, where impunitie profers pardon, eare the fault be committed. My ſelfe haue had thouſandes vnder my hand, whom I neuer bet, neither they euer much needed: but if the rod had not bene in ſight, and aſſured them of puniſhment if they had ſwarued to much, they would haue deſerued: And yet I found that I had done better in the next to the beſt, to haue vſed more correction, and leſſe curteſie, after careleſſeneſſe had goten head. Wherfore I muſt needes ſay, that in any multitude the rod muſt needes rule: and in the leaſt paucitie it muſt be ſeene, how ſoeuer it ſound. Neither needeth a good boye to be afraid, ſeeing his fellow offender beaten, any more then an honeſt man, though he ſtand by the gallowes, at the execution of a fellon. This point for puniſhment muſt the maiſter ſet downe roundly, and ſo as he meaneth in deede to deale, bycauſe the pretence is generally, not ſo much for beating, as for to ſore beating, which being in ſight, the concluſion is ſoone made, and he that will preuent that ſore, may ſee that ſet downe, which is thought ſufficient. Whervnto if the parent ſubmit himſelfe in conſent, and his childe in obedience the bargain is thorough, if not there is no harme done.

If the ſchoole reſt vpon the maiſter alone, thus muſt he do if he meane to do well, and to continue freindſhip where he meanes to do good. If it be ſome free foundacion, the founders muſt ioyne with the maiſter, if they meane that the frute of their coſt ſhalbe commodious to their cuntrey. Leaue nothing to had I wiſt where ye may aunſwere ye wiſt it. When any extraordinary fault breaketh out, as *Solon* ſaid of parricide, that he thought there was none ſuch in nature, conference with the parent, and euident proofe before puniſhment, will ſatisfie all

parties. And euer the maister must haue a fatherly affectiō, euen to the vnhappyest boye, and thinke the schoole to be a place of amendment, and therfore subiect to misses.

The maisters yeares, and aloneneſſe.

For the maisters yeares, I leaue that to the admitters, as I do his aloneneſſe. Sufficiency of liuing wil make mariage most fit, where affection to their owne, worketh fatherlyneſſe to others: & insufficiencie of liuing will make a sole man remoue sooner, bycause his cariage is small. Most yeares should be most fit to gouerne, both for constantneſſe to be an ancker for leuitie to ride at, which is naturally in youth: and for discretion and learning, which yeares should bring with them. But bycause there be errours I leaue this to discretion. The admitters to schooles haue a great charge, and ought to proue as curious as the very best Godfathers, whose charge yet is farre greater, then the account of it is made, among common persons. These thinges do I take to be very necessarie meanes, to helpe many displeasures wherwith schooling is anoyed, and to plant pleasure in their place. And yet when all is done the poore teacher must be subiect to as much, as the sunne is, to shine ouer all, and yet see much more then he can amend: as the diuine is, which for all his preaching, cannot haue his auditorie perfit: as the Prince is, who neither for reward nor penalty can haue generall obedience. The teachers life is painfull, and therfore would be pityed: it is euidently profitable, and therfore would be cherished: it wrastles with vnthankfullneſſe aboue all measure, and therefore would be comforted, with all encouragement. One displeased parent will do more harme vpon a head, if he take a pyrre at some toy, neuer conferring with any, but with his owne cholere: then a thousand of the thankfullest will euer do good, though it be neuer so well deserued. Such small recompence hath so great paines, the very acquaintance dying when the child departes, though with confessed deserte, and manifest profit: Such extreme dealing will furie enforce, where there is no fault, but that conceit surmiseth, vnwilling to examine the truth of the cause, and lother to reclame, as vnwilling to be seene so ouershot by affection. This very point wherby parentes hurte themselues in deede, and hinder their owne, though they discourage teachers, would be looked vnto by

some

ſome publike ordinaunce, that both the maiſters might be driuen to do well, if the fault reſt in them: and the parentes to deale well, if the blame reſt there: conſidering the publike is harmed, where the priuate is vncharmed, to ende it in meter as my preſident is.

But in the beginning of this argument I did proteſt againſt *Philip Melanchthons* miſeries, and therefore I will go no further, ſeeing what calling is it, which hath not his cumbat againſt ſuch diſcurteſies? The prouerbe were vntrue, if man ſhould not be as well a wolfe to man, as he is tearmed a God. and did not more harme, in vnkyndeneſſe, then good in curteſie: ſo marueloſly fraught with ill and good both, as *Plinie*, cannot iudge whether nature be to a man, a better mother, or a bitterer ſtepdame. But patience muſt comfort where extremitie diſcourageth: and a reſolute minde is a rempare to it ſelfe, vpon whom as *Horace* ſaith, though the whole world ſhould fall, it might well cruſh him perforce, but not quaſh him for feare.

## *Chapter.* 44.

*That Conference betweene thoſe which haue intereſt in children: Certainetie of direction in places where children vſe moſt: and Conſtancie in well keeping that, which is certainely appointed, be the moſt profitable circumſtances both for vertuous manering and cunning ſchooling.*

OF all the meanes which pollicie & conſideration haue deuiſed to further the good training vp of children, either to haue them well learned, or vertuouſly manered, I ſee none cõparable to theſe three pointes: *conference* betwene thoſe perſons, which haue intereſt in children, to ſee them well brought vp: *certainetie* in thoſe thinges, wherein children are to trauell, for their good bringing vp: *conſtancie* in perfourming that, which by *conference* betweene the perſons is ſet *certaine* in the thinges: that there be either no change at all after a ſound limitation: or at leaſt verie litle, ſaue where diſcretion in execution, is to yeald vnto circumſtaunce. Therfore I entend to vtter ſome part of mine opinion concerning theſe three things

*conference* to breede the beſt: *certainetie* to plant the beſt: *conſtancie* to continue the beſt: & firſt of *conference*. Which I find to be of foure cooplementes: *parentes* and *neighbours*: *teachers* & *neighbours*: *parentes* & *tachers*: *teachers* & *teachers*: whereof euerie one offereth much matter for the furthering of both learning & good maners in children. Vnder the name of *neighbours* I comprehend all forraine perſons, whom either commendable dewtie by countrie law: or honeſt care of common curteſie doth giue charge vnto, to helpe the bettering of children, and to fraie them from euill.

I. Conference betwene parentes & neighbours.

Now if parentes in pointes of counſell vſe to conferre with ſuch, they may learne by ſome others experience: how to deale in their owne. And as this point is naturally prouided to affiſt infirmitie, which craues helpe of others, where it ſtandes in dout: ſo there is a naturall iniunction wherby all men are charged to beſtow their good and faithfull counſell, where it is required, doing thereby great good to the parties, and no harme to themſelues, vnleſſe it be to be rekened a harme, to gaine the opinion of wiſedom, the eſtimation of honeſtie, and the note of humanitie, and a well giuen diſpoſition. This conſideration reſteth moſt in the partie mouer, which is to receiue aduiſe, when himſelfe ſhall require it. The next is an euident ſigne of an excellent inclination, which of it ſelfe will doe good, euen bycauſe the thing is good, though he be not conferred with. For if ſuch perſons will conferre with parentes, when they ſpy any thing that is not well in their children is it not honorable in them to deale ſo honeſtly? is it not wiſdome in parentes to conſtrew it moſt friendly? is it not happie for thoſe children which haue ſuch carefull forraine helpers abroad, ſuch conſiderate naturall hearers at home? A ſimple meaning in both the parties, the *neighbour* to tell friendly, the *parent* to take kindely, and to excute wiſely will do maruelous much good. And what is this elſe but to loue thy neighbour as thy ſelfe, when thou mindeſt his childe good, as thou doeſt thine owne? And what is it elſe but to thinke of thy neighbour, as thou wouldeſt be thought on thy ſelfe, when thou beleeueſt him in thine, as thou wouldeſt be beleeued in his? A true preſident of naturall *humanitie*, a religious patterne of honeſt *neighbourhoode*

*hoode*, which in no other thing can declare more good will, in no other thing can do one more good, then in respect to his children, whether ye consider the childrens persons, or the thing which is wished them. For in deede what be children in respect of their persons? be they not the effectes of Gods performaunce in blessing? of his commaundement in encrease? be they not the assurance of a state which shall continew by succession, and not dy in one brood? be they not the parentes naturall purtracte? their comfort in hope, their care in prouision? for whom they get all, for whom they feare nought? And can he which desireth the good of this so great a blessing from heauen, so great a staie for the countrie, so great a comfort to parentes, deuise how to pleasure them more in any other thing? for to wish children to be honest, vertuous, and well learned, is to wish that to proue perfitly good, wich standeth in a mammering, to proue good or bad. And can this so great a good wish but proceede from a passing honest disposition, & most worthy the embrasing? Nay most happy is that state, where youth hath such a staie, in such libertie, as it is, not to helpe vnlesse one list. Hereupon I conclude that *conference* betwene *parentes* and others, whether by way of asking counsell, or by aduertisemente to check faultes, is very profitable for the weale of the litle ones.

This *conference* may fall betwene the *neighbour* and the *teacher*. Wherein the *teacher* must be verie warie bycause he hath to deale with the informer for credit: with his scholer for amendment: with the parent for liking. When the parent dealeth with his owne childe, either of his owne knowledge, or by credited report, his doome is death or life, the child hath no appeale, but either must amēd, or feele the like smart. At the *teachers* dealing, vpon any aduertisement, there may & wilbe taken many pretie exceptiōs. Why did you beleeue? why should he medle? why dealt you in this sort? And whatsoeuer quarell miscontentment can deuise, being incensed with furie: or some extreme heat, as angrie nature is an eager monster. And in deede some ouerthwart conceit may moue the complainant, whatsoeuer the pretence be. Againe some wise man, may light vpon so conuenient a maister, as he may proue a better meane

2. Conference betwene teachers and neighbours.

to redreſſe, then the parent will be, in whom blinde nature will neither ſee the childes fault, nor the friendes faith. But how ſoeuer it be, the maiſter muſt be warie, where his commiſſion is not abſolute. But in the wiſe handling of this ciuill *conference* the childe ſhall gaine much towardes his well doing, when whereſoeuer he ſhall be, or whatſoeuer he ſhall do, he ſhall both finde it true, and feele it ſo, that either his parent or his maiſter, or both together ſee him, if any other bodie ſee him.

3. Conferée betwene parentes and teachers.

The next *conference* is betweene *parentes* and *maiſters*, whereof though I haue ſaide much, yet can I neuer ſay to much, the point is ſo needefull: bycauſe their friendly and faithfull communicating workes perpetuall obedience in the childe, contempt of euill, and deſire to do well: ſeeing both they trauell to make one good. There is nothing ſo great an enemie to this ſo great a good as credulitie is in parentes, not able to withſtand the childes eloquence, when ſhed of teares, and ſome childiſh paſſion do plead againſt puniſhment for aſſured miſdemeanour. But though for the time ſuch parentes ſeeme to wynne, bycauſe they haue their will: yet in the concluſion, they want their will, when they wiſh it were not ſo. Before change either of place, to proceede onward to further learning: or of maiſters, when the old is miſliked, and a new ſought for, then this *conference* is a meruelous helpe. For in change of place, it grownes vpon knowledge, & growes by aduice: in change of maiſters, it is miſtreſſe to warines not to leaſe by the change. For can the new maiſter vnderſtād & iudge of the childes fault in ſo ſmall a time, as the old maiſter may amend it if he be conferred with? You are offended with the former maiſter, haue ye conferred with him? haue ye opened vnto him your owne griefe, your childes defect, his owne default? are ye reſolued that the fault is in the maiſter? may not your ſonne forge? or may he not halt, to procure alteration vpon ſome priuate peeuiſhnes? *Cyrus* as *Zenophon* writeth ſurpriſed the king of *Armenia* 3. *Armenia* being tributarie to the *Medians* but minding to reuolt, when the *Aſſyrians* armie ſhould enter into *Media*. And yet though he found him in manifeſt blame, he left him his ſtate, as the beſt ſteward for the *Medians* vſe, conſidering the partie pardoned is bound by defect, he that ſhall be choſen, will

thanke

thanke his owne merit, not the chuſers munificence. Such conſideration had *Cyrus*, and ſuch *conference* with him, whom he knew to be a foe, before he ſurpriſed him, and yet found the frute of his conſiderate *conference* and his determination vpon his *conference*, to be exceeding good and gainefull for himſelfe after, and his friendes for the time. A number of ills be auoided, and a number of goodes obtained by this ſame *conference* betwene *parentes* and *maiſters*. If the *maiſter* be wiſe and aduiſedly choſen though he chaunce to miſſe, he knowes to amend: if he neither be ſuch a one, nor ſo conſideratly choſen, yet *conference* will diſcouer him, and ſhew hope her liſtes, and what ſhe may truſt to. But not to dwel any longer in this point, wherein elſewhere I haue not bene parciall, I muſt needes ſay thus much of it at once for all, that no one meane either publike or priuate makes ſo much for the good bringing vp of children, as this *conference* doth.

4. Conference betwene teachers.

The laſt *conference* I appoint to be betwene thoſe of the ſame profeſſions, whereby the generall traine is generally furthered. For wherſoeuer any ſubiect is to be dealt in by many, is not the dealers *conference* the meane to perfit dealing? and to haue that ſubiect abſolutely well done, which it ſelfe is ſubiect to ſo many doers? Is either the patient any worſe if the *Phyſitians* conferre, or their facultie baſer by their being togither? is not the caſe ſtill clearer, where there is *conference* in law? is not the church the purer were *conference* is in prouſe? and doth not the contrarie in all do much harme in all? And do ye thinke *that* conference among teachers would not do much good in the traine? or is the thing either for moment ſo meane, or for number ſo naked, as it may not ſeeme worthy to be conſidered vpon? Or can there any one, or but ſome few, be he or they neuer ſo cunning, diſcerne ſo exactly, as a number can in common *conference*? do not common companies which profeſſe no learning, both allow it, and proue it, and finde it to be profitable? where it is vſed among teachers for the common good, it profiteth generally by ſending abroad ſome common direction. In places where many ſchooles be within ſmall compaſſe, it is very needefull to worke preſent good, and to helpe one another, where all may haue enough to beſtow their

labour on.

But this *conference*, and that not in *teachers* alone must be builded vpon the *honest care* of the *publike good*, without *respect* of *priuate gaine*: without *sting* of *emulation*: without *gaule* of *disdaine*: which be and haue bene great enemies to conference: great hinderers to good schooling: nay extreame ruiners in cases aboue schooling, and yet for the footing of that, which must after proue fairest, good schooling is no small onset. I neede not to rip vp the position to them, that be learned, which know what a mischeife the misse of *conference* is, where it ought to be of force, and is shouldered out by distempered fansie. He that can iudge, knoweth the force of this argument, which · followeth where many illes seeke to chooke
" one good, which themselues were displaced, if that good tooke
" place: that good must needes be a great one, and worthy the
" wishing, that it may procure passage. Of *conference* I must
" needes say this, that it is the cognisance of humanitie, and that of the best humanitie, being vsed for the best causes that concerne humanitie, & all humaine societie. I dare enter no deeper in this so great a good: but certainely in matters of learning there would be more *conference*, euen of verie conscience. And if that honest desire might bring downe great hart, the honorable effect would bring vp great good, in all trades beyond crie, in our traine beyond credit. In matters of engrosing, and *monopolets*, in matters of forestauling and intercepting there is dealing by *conference* among the dealers, which we all crie out of, bycause it makes vs crie, in our purses. And yet we are slow to trie that in the good, which proues so strong in the ill, and was first pointed for good. I vse no authorities to proue in these cases, where reason her selfe is in place, & standeth not in neede of alleaging of names, bycause she may well spare her owne retinew, where her hoste himselfe doth tender his owne seruice.

2. Certaintie

The next point after *conference* is the chiefe and best offspring of all wise *conferences*, *certainetie* in direction, which in al thinges commendes it selfe, but in bringing vp of children it doth surpasse commendation, both for their manners and their learning. This fame so much praised *certainetie* concerneth the limiting

limiting of thinges, what to do and what to learne, how to do and how to learne, where, when, and ſo forth to do that, which fineth the behauiour, and to learne that which aduaunceth knowledge. For children being of themſelues meere ignorant muſt haue *certainetie* to direct them: and trainers being not dailie to deuiſe, are at once to ſet downe certaine, both what themſelues will require at the childrens hand for the generall order: and what the children muſt looke for at their handes for generall perfourmance. This *certainetie* muſt ſpecially be ſet ſure, and no leſſe ſoundly kept, in *ſchooles* for *learning*, in priuate *houſes* for *behauiour*, in *churches* for *religion*, by cauſe thoſe three places, be the greateſt aboades, that children haue.

1. Certainetie in ſchooles.

Concerning *certainetie* in ſchoole pointes, and the benefit thereof, I haue delt verie largely in the laſt title: ſo that I ſhall not neede to vſe any more ſpreading in that point, ſauing onely that I do continue in the ſame opinion: as the thing it ſelfe continueth in it ſelfe moſt aſſuraunce of beſt ſucceſſe, when the childe knoweth his *certainetie* in all limitable circumſtances, whether he be at ſchoole himſelfe to prouide that muſt be done: or if he be not there, yet to know in abſcence, what is done there of courſe. So that where ignorance of orders cannot be pretended, there good orders muſt needes be obſerued, which ordenarily bringe foorth a well ordered effect. The beſt and moſt heauenly thinges be both moſt certaine, & moſt conſtantly certaine, and the wiſeſt men the certaineſt to builde on, in the middeſt of our vncertaineties. So that *certainetie* muſt needes be a great leuell, which procureth ſuch liking in thoſe thinges where it lighteth. In *ſchooling* it aſſureth the parentes, what is promiſed there, & how like to be perfourmed, by ſight of the method & orders ſet downe: it directeth the children as by a troden path, how to come thither, as their iourney lieth: it disburdeneth the maiſters heade, whē that is in writing, which he was in waying, and when experience by oft trying hath made the habit able to march on of it ſelfe without any renewing: whereunto mutabilitie is euerie day endaungered.

2. Certainetie in priuate houſes.

The ſecond point of *certainetie* entereth into families and priuate *houſes*, which in part I then touched, when I wiſhed the parentes ſo to deale at *home*, as there might be a *conformitie* be-

twene *ſchoole* and *home*. This point will preuent two great inconueniences euen at the firſt, beſides the generale ſequele of good diſcipline at home. For neither ſhall ſchooles haue cauſe to complaine of priuate corruption from home, that it infecteth them, when nothing is at home done or ſeene, but that which is ſeemely: neither ſhall the ſchooles lightly ſend any miſdemeanour home, when the childe is aſſured to be ſharpely chekt, for his ill doing, if it appeare within doares. This is that point which all writers that deale with the *œconomie* of houſeholdes, and pollicie of ſtates do ſo much reſpect, bycauſe the fine bloſſomes of well trained families, do aſſure vs of the ſweteſt flowres in training vp of ſtates, for that the buddes of priuate diſcipline be the beauties of pollicie. I ſhall not neede to ſay, what a good ſtate that familie is in, where all thinges be moſt certainely ſet, and moſt conſtantly kept, which do belong to the good example of the *heades*, the good following of the *feete*, the good diſcipline of the whole *houſe*. Though ſome not ſo reſolute wittes, or gredier humours will neither harken to this rule, nether keepe it in their owne, bycauſe the diſtemperature is both blinde, and deafe, where the minde is diſtempered, & violently giuen ouer either to extreame deſire of gaine, or to ſome other infirmitie which cannot ſtoup to ſtaid order: yet thoſe *families* which keepe it, finde the profitableneſſe of it. There children ſo well ordered by *certainetie*s at *home*: when to riſe: when to go to bed: when and how to pray euening and morning: when and how to viſit their parentes ear they goe to bed, after they riſe, ear they goe abroad, when they returne home, at tables about meat, at meeting in dutie with officious and decent ſpeches of courſe, well framed, and deulie called for, cannot but proue verie orderly and good. He that in his infancie is thus brought vp, will make his owne prouſe his faireſt preſident, and what houſholde knoweth not this is extreame farre of from any good preſident. Obedience towardes the prince and lawes is aſſuredly grounded, when priuate houſes be ſo well ordered: ſmall preaching will ſerue there, where priuate training ſettes thinges ſo forward. Being therefore ſo great a good, it is much to be thought on, and more to be called for.

Now

Now can *certaintie* being ſo great a bewtifier both to publik *ſchooles*, and priuate houſes, be but very neceſſary to enter the Church with children vpon *holydaies?* to haue all the young ones of the Pariſh, by order of the Pariſh ſet in ſome one place of the Church? with ſome good ouer looking, that they be all there, & none ſuffred to raunge abroad about the ſtreates, vpon any pretence? that they may be in eye of parentes and pariſhioners? that they may be attentiue to the Diuine ſeruice, and be time learne to reuerence that, wherby they muſt after liue? I do but ſet downe the conſideration, which they will execute, who ſhall allow of it, and deuiſe it beſt, vpon ſight of the circunſtance. How other men will thinke herof I know not, but ſure me thinke, both publikly and priuately, that *certaintie* in *direction* where it may be well compaſſed, is a merueilous profitable kinde of regiment, and beſt beſeeming children, about whoſe bettering my trauell is employed. In the very executing it ſheweth preſent pleaſure, and afterward many ſingular profites: and is in very deede the right meane to direct in *vncertainties*, as a ſtayed yearde to meaſure flexible ſtuff. *Ladders & bullruſhes* helpe *ſwimming:* the *nurſes* hand the *infantes going:* the *teachers line* the *ſcholers writing*, the *Muſicians tune*, his *learners timing*: what to do? by following *certaintie* at firſt to direct *libertie* at laſt. And he that is acquainted with *certaintie* of *diſcipline* in his young yeares will thinke himſelfe in exile, if he finde it not in age, and by plaine compariſons, will reclaime miſorders, which he likes not, to ſuch orders as he ſees not. Who ſo markes and moanes the varietie in *ſchooling*, the diſorder in *families*, the diſſoluteneſſe in *Church*, will thinke I ſaye ſomwhat.

3. Certaintie in Churches.

The third part of my diuiſion was *conſtancie*. For what auaileth it to *conferre* about the beſt, and to ſet it in *certaine*, where *mutabilitie* of mindes vpon euery infirmitie either of iudgement, or other circunſtance, is ſeeking to retire, and to leaue that rouling, which was ſo well rewled. In this point of *conſtancie* there be but two conſiderations to be had, the one of knowledge in the thing, the other of diſcretion in the vſe. For he that is reſolued in the goodneſſe and pith of the thing, will neuer reuolt, but like a valiant general building vpō his owne know-

3. Conſtancie.

ledge, is certaine to conquere, what difficultie ſo euer would ſeeme to daſle his eyes, or to daſh his conceit. It is weake *ignorance* that yeildes ſtill, as being neuer well ſetled: it is *puſillanimitie* that faintes ſtill, not beleiuing where he ſees not. Aſſured *knowledge* will reſemble the great *Emperour* of all, which is ſtill the ſame and neuer changeth, which ſet a lawe, that yet remaines in force euen from the firſt, among all his beſt and moſt obedient thinges. The *ſunnes* courſe is *certaine*, and *conſtantly* kept. The *moone* hath her mouing without *alteration*, and that ſo *certaine*, as how many yeares be their eclypſes foretold? A good thing ſuch as wiſe *conference* is moſt like to bring forth, would be *certainly* knowen, and being ſo knowen would be *conſtantly* kept. The faireſt *bud* will bring forth no frute, if it fall in the prime, but being well foſtered by ſeaſonable weather, it will ſurely proue well. The greateſt thinges haue a feeble footing, though their perfitneſſe be ſtrong, but if their meane be not *conſtant*, that firſt feebleneſſe will neuer recouer that laſt ſtrength. I medle not with change of ſtates, nor yet with any braunches, whoſe particular change, quite altereth the ſurface, of any beſt ſetled ſtate, but with the training of children, and the change therin: which being once certaine would in no caſe be altered before the ſtate it ſelfe vpon ſome generall change do command alteratiõ, whervnto all our ſchooling muſt be ſtill applyed, to plant that in young ones, which muſt pleaſe in old ones. As now our teaching conſiſteth in toungues, if ſome other thing one daye ſeeme fitter for the ſtate, that fitter muſt be fitted, & fetcht in with proceſſiõ. But yet in changes this rule would be kept, to alter by degrees, and not to ruſh downe at once. Howbeit the nature of men is ſuch, as they will ſooner gather a number of illes at once to corrupt: then pare any one ill by litle and litle with minde to amend.

Concerning *diſcretion:* there is a circunſtance to be obſerued in thinges, which is committed alwaye to the executours perſon, and hath reſpect to his iudgement, which I call no change, bycauſe in the firſt ſetting downe that was alſo ſetled, as a moſt certaine point to rule accidẽtarie *vncertainties*, which be no changes, bycauſe they were foreſeene. Such a ſupplie hath iuſtice in poſitiue lawes by equitie in conſideration, as a good

good chauncellour to ſoften to hard conſtructions. That is one reaſon why the *monarchie* is helde for the beſt kinde of gouernment, bycauſe the rigour and ſeueritie of lawe, is qualified by the princeſſe mercie, without breche of lawe, which left that prerogatiue to the princeſſe perſon. The cõſpiracie which *Brutus* his owne children made againſt their father for the returne of *Tarquinius* euen that cruell Prince, leanes vpon this ground, as *Dionyſius* of *Halicarnaſſus*, *Liuie*, and others do note. So that *diſcretion* to alter vpon cauſe in ſome vncertaine circunſtance, nay to alter circunſtance vpon ſome certaine cauſe, is no enemie to *certaintie*. When thinges are growen to extremities then change proues needefull to reduce againe to the principle. For at the firſt planting, euery thing is either perfiteſt, as in the matter of creation: or the beſt ground for perfitneſſe to build on, as in truth of religion: though poſteritie for a time vpon cauſe maye encreaſe, but to much putting to burdeneth to much, & in the ende procures moſt violent ſhaking of, both in religious and politike vſurpations.

But this argument is to high for a ſchoole poſition, wherefore I will knit vp in few wordes: that as *conference* is moſt needefull, ſo *certaintie* is moſt ſure, and *conſtancie* the beſt keeper: that it is no change, which *diſcretion* vſeth in doing but her duetie: but that altereth the maine. Which in matters engraffed in generall conceites would worke alteration by ſlow degrees, if foreſight might rule: but in extremities of palpable abuſe it hurleth downe headlong, yea though he ſmart for the time whom the change doth moſt helpe. But in our ſchoole pointes the caſe falleth lighter, where whatſoeuer matter ſhalbe offered to the firſt education, *conference* will helpe it, *certaintie* will ſtaye it, *conſtancie* will aſſure it. Thus much concerning the generall poſitions wherin if I haue either not handled, or not ſufficiently handled any particular point, it is reſerued to the particular treatiſe hereafter, where it will be beſtowed a great deale better, conſidering the preſent execution muſt follow the particular.

## Chapter 45.

*The peroration, wherin the ſumme of the whole booke is recapitulated and proofes vſed, that this enterpriſe was firſt to be*

*begon by Poſitions, and that theſe be the moſt proper to this purpoſe. A requeſt concerning the well taking of that which is ſo well ment.*

THvs bold haue I bene, with you (my good and curteous countriemen) and troubled your time with a number of wordes of what force I know not, to what ende I know. For my ende is, to ſhew mine opinion how the great varietie in teaching, which is now generally vſed, maye be reduced to ſome vniformneſſe, and the cauſe why I haue vſed ſo long a preface, as this whole booke, is, for that ſuch as deale in the like argumẽts do likewiſe determine before, what they thinke concerning ſuch generall accidentes, which are to be rid out of the waye at once, and not alwaye to be left running about to trouble the houſe, when more important matters ſhall come to handling. Wherin I haue vttered my conceit, liking well of that which we haue, though oftimes I wiſhe for that which we haue not, as much better in mine opinion, then that which we haue, and ſo much the rather to be wiſhed, bycauſe the way to winne it is of it ſelfe ſo plaine & ready. I haue vttered my ſentence for theſe pointes thus, wherin if my cunning haue deceiued me, my good will muſt warrant me: and I haue vttered it in plaine wordes, which kinde of vtterance in this teaching kinde, as it is beſt to be vnderſtood, ſo it letteth euery one ſee, that if I haue miſſed, they may wel moane me, which meaning all ſo much good haue vnhappily miſſed in ſo good a purpoſe. Vpon the ſtearneſſe of reſolute and reaſonable perſwaſions, I might haue ſet downe my Poſitions aphoriſmelike, and left both the commenting, and the commending of them to triall and time: but neither deſerue I ſo much credit, as that my bare word may ſtand for a warrant: neither thought I it good with preciſeneſſe to aliene, where I might winne with diſcourſe. Whervpon I haue writen in euery one of thoſe argumentes enough I thinke for any reader, whom reaſon will content: to much I feare for ſo euident a matter, as theſe Poſitions be, not aſſailable, I ſuppoſe, by any ſubſtantiall contradiction. For I haue grounded them vpon reading, and ſome reaſonable experience: I haue applied them to the vſe, and cuſtome of my countrey,

countrey, no where enforcing her to any forreine, or ſtraunge deuiſe. Moreouer I haue conferred them with common ſenſe wherin lõg teaching hath not left me quite ſenſeleſſe. And beſides theſe, ſome reaſon doth lead me very probable to my ſelfe, in mine owne collection, what to others I know not, to whom I haue deliuered it, but I muſt reſt vpon their iudgemẽt. Hereof I am certaine that my countrey is already very well acquainted with them, bycauſe I did but marke where vpon particular neede, ſhe her ſelfe hath made her owne choice, and by embraſing much to ſatisfie her owne vſe, hath recommended the reſidue vnto my care, to be brought by direction vnder ſome fourme of ſtatarie diſcipline. Now then can I but thinke that my countreymen will ioyne with me in conſent, with whom my countrey doth communicate ſuch fauour? Seeing her fauour is for their furtheraunce, and my labour is to bring them to that, which ſhe doth moſt allow.

The examining of all the contentes of this booke.

And what concluſion haue I ſet downe wherin they maye not very well agree with me, either for the firſt impreſſion which ſet me on worke, or for the proofe, which confirmeth the impreſſion? My firſt meaning was to procure a generall good, ſo farre as my abilitie would reach, I do not ſaye that ſuch a conceit, deſerueth no diſcourteſie for the very motion, how ſoeuer the effect do aunſwere in rate: but this I may well thinke, that my countreymen ought of common courteſie to countenaunce an affection ſo well quallified, till the euent either ſhrine it with praiſe, or ſhoulder it with repulſe. I do not herein take vpon me dictatorlike to pronounce peremptorily, but in waye of counſell, as one of that robe, to ſhew that, which long teaching hath taught me to ſaye, by reading ſomwhat, and obſeruing more. And I muſt pray my good countrymen ſo to conſtrue my meaning, for being theſe many yeares by ſome my freindes prouoked to publiſh ſomething, and neuer hitherto daring to venture vpon the print, I might ſeeme to haue let the raine of all modeſty runne to lowſe, if at my firſt onſet I ſhould ſeeme like a *Ceſar* to offerre to make lawes. Howbeit in very deede my yeares growing downward, and ſome mine obſeruations ſeeming to ſome folkes to craue ſome vtteraunce, vpon ſhew to do ſome good: I thought rather to haſard my

ſelfe in hope of ſome mens fauour, then to burie my conceit with moſt mens wonder. But before I do paſſe to mine Elementarie, which I meane to publiſh next after this booke, I muſt for mine owne contentation examine what I haue done in this, to ſee whether I haue hit right, or writen any thing that
1. may call repentaunce. Was I not to cut this courſe, & to begin
2. at Poſitions? And are not theſe the cheife & onely groundes in
3. this argument? And in ſpeking of theſe haue I in any point paſ-
1. ſed beyond my beſt beſeeming? For the firſt. Whether I ought to begin at Poſitions, or no, that is not in doubte now I hope, bycauſe I made that pointe very plaine in the beginning of my booke: but whether I haue done well to dwell ſo long in them, that may ſeeme to deſerue ſome excuſe, if I miſlike it my ſelfe: or elſe ſome cauſe, to ſatisfie other.

If I had had to do with either *Romain*, or *Grecian*, in their owne language, where theſe thinges be familiarly knowen, I would not haue taryed in them any long while, but dealing with my countrymen in my countrey toungue, in an argument not ſo familiar to my countrey, and yet deſiring to become familiar vnto her: I thought it good rather to ſaye more then enough, to leaue ſome chippinges: then by ſaying to litle, to cauſe a new cruſte, where none ſhould be: and to referre the reſt of my ſuppreſſed meaning to my learneddeſt reader, to whoſe vſe as I needed not to write, ſo in deede I do not, though I wiſh him well, and pray the like againe. They that frame happy men, abſolute oratours, perfit wiſedome, paragonne Princes, faulteleſſe ſtates, as they haue their ſubiect at commaundement, which they breede in the commentarie of their owne braines: ſo their circũſtãces being without errour, where their maine is without match, neede very few wordes, as being in daunger of very few faultes. But I deale with a ſubiect, which is ſubiect to all vncertainties: with circunſtances, which are checkt with many obiections, lying open, to much diſturbance, cauilled at by euery occaſion: where one ſillie errour, is of ſtrength enough, to ouerthrow a mans whole labour. I thought it good therefore to declare at large, what my meaning was, to ſatisfie therby euen the meaneſt vnderſtandinges, that waye to procure mine opinion the freer paſſage, when it ſhould paſſe by

by none, which vnderstood it not. I could not but begin with them, bycause herafter I shall haue so many occasions to make mention of them, to directe the traine by them, to referre my selfe vnto them, which if they had not bene handled here, they might and would haue troubled me there. Besides this, I would gladly (if I could obtaine so much at their handes) that all my countrymen did thinke, as I do in these same pointes, that by their consent my good speede might go on, with the readier & rounder currant, so that I cannot conceiue, but that I was both to begin my treatise at Positions, as the primitiue in such discourses, & to dwell long in them, to satisfie my most readers.

Now whether these be the cheife groundes in preparatiue 2.
to that, which I entend to deale in, I thinke there is none, but may very easily iudge. For what is it whervnto my trauell to come hath promised her endeuour? to helpe children to be well taught for learning; to tell their maisters, how to exercise them for health: to aide the common course of studie in what I can for the common good. And what accidentes belong vnto such an argument, if these which I haue quoated out do not? Must there not be a time to begin, to continue, to ende the course of schoole learning? Then time must needes come in consideration. Must there not be somthing, wherin this time must be bestowed, both to haue the minde learned, and the body healthfull? Then the matter of traine, and the kinde of exercises could not haue bene passed ouer. Must there not be some vpon whom these thinges are to be imployed in these times, of both the sexes, and of all degrees? Then the generall schooling of all young ones, and the particular training of young maidens, and bringing vp of young gentlemen must needes haue their handling. Could these thinges be done without conuenient place? cunning teachers? and good schoole orders? I thinke no. And therefore I picked these out, as the onely circunstances, that were proper to mine argument, and that were to be handled eare I entred my argument, if I had neuer seene any writer before vse the same choice.

But how haue I delt in them. For the time to begin I haue 3.
measured it by strenght of body and minde that may well awaye with the trauell in learning without emparing of the

good of either parte. For the continuing time in euery degree of ſtudie, I haue limited it by ſufficiencie and perfitneſſe of habit, before the ſtudēt remoue. For the ending time, the bounder of it is abilitie to ſerue the common countrey, and the priuate ſtudent in euery particular calling. In this diſtinction and ſorting of time, I thinke I haue ſo dealt, as no reaſon will gain-
2. ſaye me. For pointing ſo many thinges to be learned in the Elementarie ſchoole, as I do it vpon good warrant, ſo is no man iniuried by it, and euery man may be helpt by it. For though neither all men deale with all, nor all men can obtaine all, it is no reaſon but that thoſe which will and may, ſhall know what is beſt to get: and that thoſe which neither will nor can, yet maye ſee, what they maye and ought to get, if circunſtances ſerue. For the traine is to be framed after the height, which freedome in circunſtance maye well attaine vnto. A poore mans purſe will not ſtretch ſo farre: muſt abilitie therfore be to much reſtrained? Some mans time will not diſpenſe with all: muſt therfore the libertie of leaſure be forced to the fetter? Some parente makes light of that, which ſome other eſteemeth greatly: muſt he therefore be diſapointed of his liking, which alloweth, to ſerue his humour, which miſliketh? Some maime in ſome circunſtance may be ſome particular let: muſt therefore parciality in not poining the beſt proue the generall loſſe?

The beſt being ſet downe, without euident diſpaire to come by it, or manifeſt noueltie to diſgrace it, why ſhonld it not be ſought for by them, which are willing to haue it, and know the meanes how? It is no noueltie for ſome to towre aboue the clowdes though other in the ſame flight do but flutter about the ground, and yet with commendation. For where the whole is good, and partible by degrees, euerie aſcent hath his praiſe, though the prerogatiue be his that mounteth higheſt. And therefore my plat is to ſatisfie thoſe which will medle with the moſt, and yet ſo left at libertie, as it may ſerue
3. euen thē, which ſeeke but for the leaſt. For the choice of wittes and reſtraint of number, not to peſture learning with to great
4. a multitude, no wiſedome will blame me. For the helpe and health of body, that the doinges of the ſoule may be both ſtrong and long, to ioine ordinarie exerciſe in forme of traine,

who

who ſo ſhall miſlike, I will match him with melancholie, with
fleame, with reumes, with catarres, & all needeleſſe reſidences,
to ſee how they will muſle him. The limitation of certaineties
in maiſters for their ſecuritie, and parentes for their aſſurance,
if it be well wayed is worth the wiſhing. For the places 5.
and perſonall circumſtances, who ſo will cauill, neither de-
ſerues ſuch a place to be trained in, nor ſuch a maiſter to be
trained by, nor ſuch parentes to prouide him ſuch a traine.
For the good bringing vp of yong gentlemen, he that taketh 6.
no care, is more then a foole conſidering their place and ſer-
uice in our countrie, and ſo of all the reſt. But did any 7.
man thinke that I would not mention my dealing in tray-
ning vp of yong maidens, whether that be to be admitted in
ſuch ſort as I haue appointed it? That is ſuch a bulwarke for
me, as who ſo ſhall ſeeme to pinch me for dealing liberally
with them, had neede to arme himſelfe againſt them. For they
will tranſlate the crime, and becomming parties themſelues
diſcharge me from daunger for vſing them ſo curteouſly. Is
that point in ſuſpition of any noueltie or fantaſticalines to
haue wymen learned? Then is *nature* fantaſticall for giuing
them abilitie to learne: *cuſtome* for putting them to it: *pollicie*
for placing them where to vſe it: in all ages in all degrees, in all
countries, both at home and abroad. Innouation it is not, for
I reade it, I ſee it, I finde it, it is not my deuiſe. I put the caſe, that
it were one of my wiſhes, that wymen might learne, if they did
not. Aſſuredly the prouſe that we ſee, the profit that we feele,
the comfort that we haue, the care that we haue not, the happi-
nes we enioy, the miſhap we auoide, the religion we liue by &
like, the ſuperſti ion we fly from and hate, the clemencie we
finde, the cruelitie we feare, by the meere benefit of our lear-
ned princeſſe, whom God ha h ſo rarely endewed and endow-
ed, giue me leaue to wiſh that ſexe moſt ſucceſſe in learning,
and her maieſties perſon all ſucceſſe in liuing: all the reſidew, all
the beſt, and her highnes alone all aboue the beſt: as wiſh can
aſpire, where nothing elſe can come. In generall I do not re-
member any thing, that I haue dealt in, but it may be very well
digeſted by any ſtomake, if it be not to farre diſtempered.

My wiſhes perhaps may ſeeme ſometimes to be noueltie,

Nouelties perhappes, as all amendementes be to the thing that needeth redreſſe, but not fantaſticall, as hauing their ſeat in the cloudes. If no man did euer wiſh, then were I alone. If my wiſh were vnpoſſible though it made ſhew of very great profit, impoſſibilitie in deede, would deſire profit in wiſh to be content with repulſe: but where the thing is both profitable, and poſſible to, why ſhould not profitable poſſibilitie haue rowme, if wiſhing may procure it? I wiſh commodious ſituation and rowmh in places for learning and exerciſe. Our countrie hath it not echwhere, nay ſcant any where as yet. Euen by wiſhing that it had, I graũt that it hath not: but I would not haue wiſhed it, if the meane had bene hard: and the motion naturally goeth before the effect. I wiſh that the colledges in the vniuerſities were deuided by profeſſions: I wiſh graue and learned readers: I wiſh repetition to the ſame readers, yea euen for the beſt graduate, that is yet an hearer. I wiſh neither hereſie nor harme, ne yet any thing, but that may very well be wrought, and deſerues endleſſe wiſhing till it be brought to an ende. I wiſh reſtraint to ſtop ouerfluſh, & ſuch other things whereto I dare ſtand, & aſſuredly beleeue, that I wiſh my countrie very great good, as I hope many wilbe partakers with me in wiſh, to be partakers of the good. But ſome wil ſay what neede you to medle with ſo much, or ſo high matters your ſelfe creeping ſo low? Syr, I did profeſſe in the beginning vnder ech title to deale in the generall argument, for all my profeſſing the elementarie example. And by the way I do thinke, that I may deſerue ſome more equitie in conſtruction, bycauſe I do entend to my great paines to helpe my wiſh forward, and to trauell for the helping, and healthing of all ſtudentes. Wherfore I conclude thus, that ſeeing my dealing in thoſe poſitions was occaſioned of ſo good a ground, and hath ſo paſſed through them, as I hope it may abide the tuch, I muſt craue of my good and curteouſe countriemen to laie vp allouance in hope, and miſliking in pardon, till the euent diſchardge both, and make me bound to all, and ſome benefited by me.

FINIS.

# To the curteous reader.

It is no new thing, to heare of errours in printing, be the print neuer ſo good. Wherefore for diſtinctions either miſplaced, or quite left out, & ſuch other faultes, as will not clearelie lame the ſenſe, I muſt deſire my good reader to helpe me and the print either with his pen, or with acknowledging the ſenſe without the pen. But bycauſe theſe few ouerſightes do ſeeme to alter my meaning and to maime the argument, I haue therefore noted them my ſelfe to haue them the better obſerued.

Facie 9. force her to *st.* for to *that.*
51. *ſuppected* in ſome copies. for *ſupported.*
94. brought foorth *by word.* for *that byword.*
101. and *lear-* countrieman. for *learned.*
127. where one *ſtirres* all. for *ſteares* all.
162. chiefly to *the* colledge. for *that* colledge.
192. what vertue is *primate.* for *priuate.*
221. in marg. Ad 1. *Necocleon.* for Ad *Nicoclem.*
222. whether *not in* digeſting. for *in not.*
227. the parents *heauenly* eye. for *homely* in ſome copies
229. ſome *great* number. for ſome *good.*
230. the fifthe title of the *firſt* booke. for *fifth* booke.
236. to ſtrike the *ſtocke.* for the *ſtroke.*
256. helpe of *the* wealthie patrones. *the* out.
258. and *gaue* ignorance the raigne. for *giue.*
275. without which *any* opinion. for *an.*